

DISCOURSES  
ON  
PUBLIC EDUCATION.

LONDON:  
GILBERT & RIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.

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# DISCOURSES

ON

## PUBLIC EDUCATION.

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BY

CHRISTOPHER WORDSWORTH, D.D.

CANON OF ST. PETER'S, WESTMINSTER;

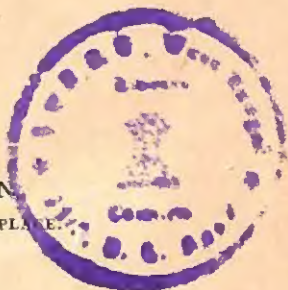
LATE HEAD MASTER OF HARROW SCHOOL.

LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, & WATERLOO PLACE.

1844.



10/12/19 West Bengal

Date .....

Lot No. 6046

6146



## PREFACE.

THE Discourses contained in the following pages were delivered at Harrow School, and the Author now commits them to the press in the hope that, whatever may be their uses with respect to Public Education, they may serve as a farewell token of his attachment to an Institution from which he is shortly to be separated after a connexion of nearly nine years.

The opinions submitted to the reader in the present publication were the gradual growth of reflection and experience; and the writer hopes that he may be permitted to record, in retiring from his office in this place, that in proportion as better means and opportunities have presented themselves for the application of the principles which he has endeavoured

to develope, and more time has been allowed for their operation, so has the satisfaction been uniformly increased which he has derived from the labour of Education.

*Harrow on the Hill,*  
Nov. 29, 1844.

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ERRATA.

\* \* The Reader is requested to substitute, p. 14, l. 3, *confidentes* for *confidentes*; p. 16, l. 6 from the bottom, *publicanum* for *publicanus*; p. 44, l. 13, *fruits* for *faith*; p. 181, l. 4 from the bottom, *endowed* for *enriched*; p. 288, l. 11 from the bottom, 1592 for 1590 (the Charter bears date, Feb. 6th, 14 Eliz. i. e. 1571-2, the statutes, Jan. 18th, 33 Eliz. i. e. 1590-1); p. 309, l. 14, *Pæile* for *Pæile*.

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## DISCOURSE I.

ON THE DUTY OF SCHOOLS IN THE PRESENT TIMES.

ISAIAH lviii. 12.

"They that shall be of thee shall build the old waste places : thou shalt raise up the foundations of many generations ; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in."

THE duty of a Christian school being to produce "a supply of persons duly qualified to serve God both in Church and State," it is of great importance, my brethren, that we should all, both teachers and taught, examine ourselves, from time to time, how far we are subserving this great purpose as members of an academic institution. And these anniversaries appointed by the wisdom of our ancestors to be celebrated in the house of God by societies of education like our own, in grateful commemoration of those to whose piety and bounty we owe our existence<sup>1</sup>, seem to be the fittest occasions for inquiring how far we

<sup>1</sup> This discourse was preached on Founder's Day. See below, Discourse XXII.

are answering the ends of our foundation in the promotion of the welfare of our Country. If also it should appear that the Nation is suffering under the pressure of any public calamity, these periodic solemnities naturally suggest to us the question, whether, according to our means and opportunities, we may not do something to alleviate the evil: if it should be found that the vital principles of our constitution in Church and State are, in any respect, weakened and decayed, and if there should be reason to apprehend that we are in peril, as a Nation, of forfeiting any great national privileges, and of losing any great national blessings, it becomes us seriously to reflect, whether we may not, in any degree, be instrumental in the work of restoration and recovery, and thus, by the Divine mercy, be among those on whom God pronounces His blessing by the prophet, "They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in."

It cannot, I think, be denied, nor ought it, my younger brethren, to be concealed from you, that the circumstances of our own Age and Country are such that, while they afford the strongest ground for favourable anticipations, if the generation to which you belong grow up in the nurture and admonition of the Lord, firmly rooted and stablished in the sound principles of Christian faith, Christian unity, and Christian zeal, there is, on the contrary, too much reason for the worst apprehensions with respect to the public safety<sup>2</sup>, and to the private

<sup>2</sup> This discourse was written after a visit to France, and under

peace and happiness of families and individuals, if the education of the upper classes of the country is conducted either in a temper of lukewarmness and of indifference with respect to the things of God, without an emphatic recognition that the promotion of His glory is the end and aim of instruction; or, on the other hand, if mere *personal* zéal and *individual* activity should consider themselves qualified to perform alone the sacred task of education, relying for strength and direction on *themselves* and not on those divinely constituted principles of Church unity and government, without which the most devoted earnestness and indefatigable energy tend to *scatter* and not to *gather*, and serve, it may be, to increase the temporary fame of individuals, but not to promote the permanent welfare of the Church of Christ.

Let us proceed to apply this proposition to ourselves. And, first, let us observe, that the danger which seems at the present juncture to threaten our own country most imminently, is that of the forfeiture of our Christian character as a *nation*. I do not here speak of the religion of *individuals*, but of our *collective piety* as a *people*. It is a fearful assertion to make, but it cannot, alas! be denied, that England is in great peril of losing her Christianity as a *State*. She seems to be overcome by feelings of doubt and of despondency, and to be unwilling or unable to express herself in the clear and articulate accents of a sound and well-defined faith, and to be

a strong and painful impression of the public and private calamities under which that country is labouring, and with which it appears to be threatened, from the separation and consequent estrangement and hostility of the Church and State, especially as regards National Education.



content either to be silent, or else to falter in her language, and to take refuge in vague generalities when she endeavours to legislate on any of the great questions which concern the religion, the morals, and the education of her people. Instead of courageously maintaining her ancient, and safe, and glorious position, in which she once proclaimed the great truths of Christianity with an audible voice, as a witness of the faith and as a herald of peace to her children and to the world,—not in a spirit of intolerance or persecution of error, but by the charitable maintenance and encouragement of truth,—she seems about to descend from her noble elevation to the inglorious and unenviable condition of making compromises in religion, and even to subject herself to the peril of incurring the disgrace of being flattered, as if she were approving herself to be a *liberal* and *charitable* benefactress to her children, when she is leaving a large portion of her population to themselves “as sheep that have no shepherd<sup>3</sup>,” and perhaps is sometimes *eulogized*, as if she were acting in a spirit of *enlightened toleration* when she abandons them either to the ravages of atheism and anarchy, or to the assaults of a thousand sects, whereby her social fabric is exposed to the danger of dissolution.

That such a state of things is a subject of deep regret to the wise and good in the middle and highest classes of society in this country cannot admit of a doubt. Even, from temporal considerations, this cannot be otherwise. Religious divisions are the certain forerunners of civil discord. Where schisms prevail, no governments are safe. But, besides this, what-

<sup>3</sup> 1 Kings xxii. 17.



ever *man* may think or do, God is unchangeable; His word is truth; and it is a fact which He has distinctly proclaimed to the world, that no nation can enjoy His blessing which does not profess its belief in Him by its national acts. "Them that honour Me, I will honour<sup>4</sup>." "Righteousness exalteth a nation<sup>5</sup>." "Blessed is the people that hath the Lord for its God<sup>6</sup>." "If they will not obey Me, I will utterly pluck up and destroy that nation, saith the Lord of Hosts<sup>7</sup>." These are God's words, my brethren, and not *man's*; and if "He is not a *man* that He should lie, or the son of man that He should repent<sup>8</sup>," assuredly no people can prosper *as a people*, if the popular voice is not raised in public recognition of God's power and majesty, in thanksgivings for His goodness, and prayers for His protection and aid. But if a nation be divided into discordant factions in religion, God, Who describes Himself as a "jealous God<sup>9</sup>," Who "will not give His glory to another<sup>1</sup>," Who asked by His prophet, "Why halt ye between two opinions<sup>2</sup>?" Who condemned the religious mixtures and sects of the Cuthites and Sepharvites at Samaria<sup>3</sup>, Who denounced the nation as reprobate which swore by Him and by Milcom<sup>4</sup>, will scatter that people as He did the builders of Babel<sup>5</sup>, and will use their divisions as instruments of destruction against themselves, and against the community to which they belong.

But, not to pursue further these sad forebodings,

<sup>4</sup> 1 Sam. ii. 30.    <sup>5</sup> Prov. xiv. 34.    <sup>6</sup> Ps. cxliv. 15.  
<sup>7</sup> Jer. xii. 17.    <sup>8</sup> Num. xxiii. 19.    <sup>9</sup> Exod. xx. 5.  
<sup>1</sup> Is. xlii. 8.    <sup>2</sup> 1 Kings xviii. 21.    <sup>3</sup> 2 Kings xvii. 24—41.  
<sup>4</sup> 1 Kings xi. 33.    <sup>5</sup> Gen. xi. 8.

let us enquire how these considerations concern us and our practical duties to our country, as a Christian *school*.

My brethren, it is, I think, a fact as certain as it is important, that if a nation has in any degree degenerated from its ancient character, if it has declined from its former eminence, and is in danger of forfeiting its privileges and blessings, the work of its restoration and recovery must begin with the *young*. In such circumstances as these, the wisdom and experience of maturer years, already wearied by a succession of ungrateful labours and struggles against the turbulent spirit of a distracted and destructive age, must rely much for its hopes of success on the *reinforcements* it may receive from the well-regulated energy and steady zeal of *rising generations*.

What then, it will be asked, is the duty of the schools of England at the present time? *Not*, certainly, to relax their religious efforts. *Not* to flag and be weary in their labours, because the nation has been reduced from a bold and glorious attitude in its religious profession to one of feeble and wavering timidity; but rather to *redouble* their exertions in this respect, in order to give a new impulse and to infuse new vigour into the national frame, and to enable it to *recover* what it has *lost*. The public schools of England, my brethren, supply the senate, the courts of justice, and the churches of this country; and the boys of to-day will be the statesmen, the lawyers, the magistrates, and the clergy of thirty years hence.

Now, it is perfectly clear that we cannot indulge the hope that they who are reared either in *neglect* of the duties of religion, or according to *different* and

*conflicting* systems, will, when brought into juxtaposition hereafter in public life, combine into one compact and harmonious whole,—no, this is impossible; but we *do* believe and maintain, that such is the natural pliancy and tenacity of youth, and such the attractive and cohesive power of Christianity, let only the generation which now fills the schools of this country be trained in sound uniform principles of religious faith and practice, and then, *that same England*, which is now so distracted by dissensions, from indifference on the one hand, and sectarianism on the other, that she is unable to make *nationally* an act of faith, will in a few years be an united people. Let then the schools of England apply to themselves the apostolic language, “Let us walk by the same rule, let us mind the same thing<sup>6</sup>.” Let us endeavour to keep the “unity of the Spirit in the bond of peace<sup>7</sup>.” And what then *are* these sound principles of religious faith and practice, of which we speak? It is not to the erection of any *new* religious system that our energies are to be directed, but to the restoration of the old: it is in the building up of “the old waste places” that our zeal and labour is to be engaged, and in raising up “the foundations of many generations.” The Church of England, let us be assured, my brethren, is not wanting in her duty to *us*, but we *are* wanting in our duty to her. It is only an act of ordinary respect to our spiritual mother in Christ, that we should endeavour to understand and to practise what she prescribes to us, before we crave something *more* or something *different*. Instead of *disputing* about her commands, let

<sup>6</sup> Phil. iii. 16.<sup>7</sup> Eph. iv. 8.

us all unite in hearty endeavours to *obey* them ; let us earnestly labour to build up her old waste places, which have decayed through the neglect of her sons. Let it be our glory to be called the *repairers* of the breach, the *restorers* of paths to dwell in. Here is ample scope for our energy, for our obedience, and for our piety. Let the rising generation grow up in a spirit of affectionate veneration for her precepts, which inculcate reverence and fervour in public worship, and the daily study of the Holy Scriptures in a regular and appropriate order, and prescribe the observance of solemn days and seasons both of holy rejoicing and gratitude, and of chastening the appetites by abstinence and self-denial, and enjoin religious self-examination and penitential humiliation before God : let the young scholars of England, according to the order of the Church, be regularly, un-intermittingly, and *openly*, catechized in the articles of their Christian faith, and in their duty to God and man ; let them be thus prepared to renew publicly their baptismal vow, and become qualified to receive abundant supplies of God's grace in the apostolic rite of Confirmation, and at the table of the Lord : let them feel in *practice*, as well as be taught in *theory*, that, according to the laws of the Church and of the Realm, they are under the cognizance and superintendence of the chief pastors of the Church, in their respective dioceses, to whom Jesus Christ gave that solemn charge and commission, "*Feed my lambs* <sup>8</sup> ;" let their secular studies be

<sup>8</sup> John xxi. 15.

S. Aug. Serm. cxlvii. In uno Petro figurabatur unitas omnium Pastorum, sed bonorum, qui sciunt oves Christi pascere



imbued with a religious spirit, and be followed with a single eye to God's glory and service; let the poets, philosophers, and historians of antiquity, be employed to inform their judgment, to strengthen their understandings, to elevate their imaginations, to dignify their eloquence, and to enlarge their wisdom and experience, and let the faculties thus schooled and developed be consecrated to Him from Whom they came; let these things, I say, be recognized and practised in the schools of England, and we cannot doubt that under God's providence, when the national *youth*, thus trained and exercised, has grown up into the national *manhood*, then the country will enjoy those blessings, temporal and spiritual, of peace, contentment, and prosperity, which God has promised to those who believe and obey Him, and who dwell together in unity. "From the days of your fathers," says God, "ye are gone away from Mine ordinances; but return ye unto Me, and I will return unto you. Prove Me now, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing; and all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts<sup>9</sup>."

Let us pause, my brethren, with this gracious promise, and pray to God that it may be fulfilled to our beloved country; and let us praise His holy

Christo non sibi. Serm. cxxxviii. Quid Petrus? nonne bonus Pastor? Quid Paulus? Quid cæteri Apostoli? Quid eorum tempora consequentes beati Episcopi martyres? Nonne omnes pastores boni? Vide in S. Ioann. xlvii. On the Episcopal jurisdiction over English grammar schools, some remarks will be found in one of the following Discourses. (Discourse VI.)

<sup>9</sup> Mal. iii. 7. 10. 12.

Name that a spirit such as we have been describing, of pious wisdom, and well-regulated zeal, is exerting itself in the great schools of the country. May such efforts as these increase more and more, and bring a blessing from God on these institutions and on the nation! How far our own school is discharging its duty in this respect, time only can show by the spirit, and lives, and actions of yourselves, my younger brethren, and of others who proceed from this place into the various departments of public and private life. For the encouragement of your own exertions in the sacred cause of God and our country, let each of you bear in mind the emphatic and cheering words, not of a theorist, but of a philosopher, a patriot, and a statesman:—

“How often,” says Mr. Burke, “has public calamity been arrested on the very brink of ruin by the seasonable energy of a single man! I am as sure as I am of my being, that one vigorous mind, (at a time when the want of such a thing is felt,) I say one such mind, confiding in the aid of God, and full of just reliance in his own fortitude, enterprise, and perseverance, would first draw to him some few like himself, and then that multitudes, hardly thought to be in existence, would appear and troop about him.

“Why should not a Maccabeus and his brethren arise to assert the honour of the ancient law, and to defend the temple of their forefathers, with as ardent a spirit as can inspire any innovator to destroy the monuments, the piety, and the glory of the ancient ages?”

<sup>1</sup> Burke's Works (Letter to Wm. Elliot, Esq.) vol. vii. p. 366, ed. Lond. 1826.

May God of His infinite mercy grant that these noble aspirations may be realized in our own age and country : and that you, my brethren, may have your share in its fulfilment ; and that the *presage of prophecy* may become the *record of history*, and be addressed to *this* institution, among the other academic seminaries of England, "They that be of thee *have* built the old waste places, and *have raised up* the foundations of many generations ; and thou art called, The repairer of the breach, the restorer of paths to dwell in."

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## DISCOURSE II.

ON THE USES OF HUMAN SIMPLICITY TO  
RELIGION.

1 Cor. i. 26—28.

“Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble (are called); but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.”

“I ONCE heard,” says an ancient bishop of the Eastern Church<sup>1</sup>, “a Christian and a heathen disputing together concerning the characters of the most famous philosophers of antiquity, and of the earliest preachers of the Gospel. They were comparing Plato with St. Paul. What was my surprise when I found that each of the two parties took *that* side of the argument which was, in fact, the least advantageous to his own cause. Each of the two fought the battle of his adversary. The heathen claimed the palm of human learning and intellectual endow-

<sup>1</sup> S. Chrysostom, iii. 258, ed. Savil. Hom. iii. in 1 Cor. i.



ments for Plato: the Christian demanded it for St. Paul." But, my brethren,—for let me address you in language similar to that of the Christian bishop to whom I refer,—you have learnt a different lesson from this. If any adversary of Christianity should now speak to you as follows—"The first preachers of your religion were ignorant and illiterate men; they were of low birth, of narrow fortunes, of humble station, of little or no education, of moderate intellectual endowments, and of mean occupations;" you would not be dismayed by such language as this, and you would not be moved by the expositions of this world's philosophers, if they should say, "it is unreasonable to expect that we teachers of wisdom, who enjoy greater natural, social, and intellectual advantages, should borrow our opinions from these Galileans, and in our investigations of truth should follow their guidance, when we have access to the works of the great masters of moral science, who have brought vigorous natural abilities, improved by the most laborious culture, to the study of philosophy, and have supported their tenets with the most potent reasoning, and adorned them with all the charms of the most persuasive eloquence."

My brethren, you would not, I say, be disconcerted by language like this; rather, you would listen to such remonstrances as these with complacency. You would even accept them joyfully and thankfully. You would beware how you attempted to call in question the premises on which they rest. It is very true, you would say; St. Peter and St. Andrew, St. James and St. John, *were* Galilean fishermen. We confess it. St. Matthew was a publican.

He himself declares it. They had no wisdom or learning, and were rude in speech; this, also, they themselves assert. *Habes confidentes reos.* <sup>2</sup>Nay, we go on to implore our opponent not to stop here: we will beg him to add that they were born in a despised country; to say that, before they were apostles, they had never travelled out of it; that they had studied no systems of philosophy, nor any treatises of rhetoric; that they maintained themselves by the labour of their own hands: call them Galileans, Nazarenes, what you will; say that they belonged to a "sect every where spoken against<sup>3</sup>;" and, not to extend your observations on their history to too wide a field, choose one of them who is most open to your animadversions. Take St. Matthew. Direct all your weapons against him. Stigmatize him as a publican, one of a class despised by men who were despised by others, a Jew reprobated by Jews. Say that the first of the evangelists was a man who enriched himself by a profession proverbial for its covetousness and its fraud. Exclaim, if you will, Here is a chosen preacher of morality! This the first writer of this new religion's history! This the teacher of the Hebrews; a Jew, who hired himself to their enemies the Romans to oppress them! This the messenger of the Messiah's kingdom, and of the deliverance it brings to Israel! One who served the heathen and tyrannical lords of Israel! This a preceptor of charity! What, shall a *publican* speak to us of rendering good for evil? Shall he preach to us that "blessed are the merciful;" "blessed are the peacemakers;" "resist not evil;"

<sup>2</sup> S. Chrysost. i. p. 654, in Ps. xxxvi.

<sup>3</sup> Acts xxviii. 22.

“lay not up for yourselves treasures upon earth;” “take no thought for to-morrow;” “thou shalt love thy neighbour as thyself?” Shall we abandon our own systems of ethics, framed by the genius, wisdom, and labour of the whole world, for a code of morals promulgated by one who followed a trade which not only our moralists condemn, but which is even vituperated by the voice of the lowest of mankind?

My brethren, if we may venture to speak in the name and on the behalf of the holy apostle, evangelist, and martyr, St. Matthew, we gladly accept and welcome these accusations. These reproaches are his encomiums. This obloquy is his noblest panegyric. And these taunts and censures not only redound to his glory, but, much more than this, they afford irrefragable proof of the *truth of his cause*. They give evidence the more powerful, as coming from an enemy, that the Gospel, of which St. Matthew was an apostle and evangelist, was the *word of God*.

First of all,—with respect to St. Matthew himself,—the main thing for us to consider is, not whether he was once a publican; but whether, *having* been a publican, he *remained* one, when he was summoned to be a disciple of the lowly Jesus; whether, *notwithstanding* that he had been a publican, and, when he was called, was sitting at the receipt of custom, engaged in receiving the gains of his office, he did not overcome<sup>4</sup> the temptations and conquer the difficulties of such a profession; whether, in a moment, when called by Jesus Christ, he did not “leave all and follow Him<sup>5</sup>.” My brethren, let us

<sup>4</sup> S. Chrys. iii. 310. Hom. xi. in 1 Cor. xv.

<sup>5</sup> Luke v. 28.

ask, Did not the publican give up his wealth to enter the service of Him who had not where to lay His head? Did not he, who had been despised by the Jews, labour to save those who despised him? He had been a publican at the seat of custom; did he evince any of the spirit of a publican in the company of Christ? Is St. Matthew a publican in his Gospel? was he a publican in Parthia and Ethiopia, where he laid down his life in the cause of Him for whom he had renounced his livelihood? This being so, let us not censure what he *had been*, but let us praise what he *became*. Let us think of Levi the publican, in order to reverence and admire and love and imitate St. Matthew, the apostle, evangelist, and martyr.

But to consider this question not merely with regard to St. Matthew, but with reference to that religion of which he was an evangelist and apostle. If the Gospel had been of *human* and *not of divine* origin, its Founder would not have commenced with calling to Him the poor and ignorant, but the noble, the powerful, and the wise. Thus Paganism propagated itself; thus, in later days, Mahometanism gained its ascendancy. He would have begun with enlisting in His cause the Herodian, the Scribe, and the Pharisee: He would have chosen, not the Matthews, but the Nathanaels<sup>o</sup>: He would have at-

<sup>o</sup> S. Aug. in Ps. lxxv. Non est electus ille Nathanael. Quid tibi videtur, ut publicanus in telonio sedentem eligeret *Matthæum* et non oligeret *Nathanael*, cui perhibuit testimonium Ipse Dominus dicens, *ecce verus Israelita in quo dolus non est?* Intellegitur ergo Nathanael iste *doctus in lege*. Non quia *doctos* Christus non erat electurus; sed si ipsos *primo elegisset*, doctrinæ suæ merito se electos putarent; ita illorum scientia



tempted to obtain the advocacy of some of those learned and eloquent gentile philosophers who were at that time engaged in treating the great questions of man's moral duties, and of his greatest happiness; but He would *not* have chosen as a promulgator of His doctrines, and as the first historian of His life, Matthew the publican. Socrates had Plato and Xenophon for the narrators of his acts, and expositors of his opinions; Plato chose Speusippus, and Aristotle appointed Theophrastus as his successor. But Jesus Christ chose not a Plato, or a Xenophon, or a Theophrastus, as the interpreter of His sayings, and as the annalist of His life. We read the sermon on the mount, and the narrative of our Lord's passion, in the pages of one whom the Gentile would despise for his country, and the Jew hate for his profession.

Nor is this all. If Christianity had been of *human*, and not of *divine* origin, and had been committed to such instruments as St. Matthew, the design of its promulgation must have speedily ended in failure and contempt. But what, my brethren, *was* the actual result? While the wisdom of the wise has come to nought, while the voice of learning and eloquence is dumb, while the greatest glory of ancient philosophy is, that it discovered to the world some faint glimmerings of the light to be revealed hereafter in the Gospel; while the religion of kings and emperors, of dictators and consuls, of senates,

laudaretur, et laus Christi minueretur. Perhibuit Christus testimonium tanquam bono fidei, in quo dolus non erat, sed tamen eum non assumpsit inter illos discipulos, quos primum *idiotas* elegit.

and fleets, and armies, the religion of poetry, of painting, of architecture, and of sculpture, the religion of public banquets, and of private and household meetings, a religion consecrated by time and confirmed by custom, woven into every transaction of life; ministerial to pleasure, flattering to pride; indulgent to bad passions, stimulant of good; one favourable to luxury, laudatory of courage; divinising vice, and yet encomiastic of virtue; at once, every thing to all men; a religion delighting the eye and the ear with beautiful sights and sounds, identified with the history and the language of the greatest nations of the world, and incorporated in the very soil of their country, dwelling in consecrated groves, and streams, and hills;—while this religion, I say, has no sacrifice, no temple, no altar, and has not left a single tongue to plead its cause; the voice of Matthew the publican is heard and revered in every nation under heaven. He is beloved in more countries than the name of the greatest conqueror was ever feared. He has enlarged the world by giving it a knowledge of what it will be hereafter.

This disproportion between the power of the instrument and the work which was to be done, and this successful *execution* of the work by means of such instruments as these, are irrefragable proofs that the Gospel of Christ was no *human* device. They demonstrate that it was from God.

But further, my brethren, not only is it true, that God alone can perform the greatest works by the weakest implements, but it is also certain that He *loves* to effect them by such means, nay by means tending, under ordinary circumstances, to produce, as far as human knowledge could predict, the very

*opposite* of what was to be done<sup>7</sup>. It was just like the other great works of God, to use a publican to evangelize the world. God has walled the sea with sand. He clears the air with storms. He warms the earth with snow. So in the world of his *grace*. In the desert He brings water, not from the soft earth, but from the rock of flint; He heals the sting of the serpent of fire by the serpent of brass; He overthrows the walls of Jericho by rams'-horns; He cures salt-water by salt; He buoys up iron with water; He slays a thousand men with the jawbone of an ass; He fells the giant with a sling and a stone. And thus does the Son of God work in His Gospel. He *cures* the blind man by what seemed only likely to *increase* his blindness<sup>8</sup>, He *opens* his eyes by anointing them with *clay*; He exalts us to heaven by the stumbling-block of the cross. In the simplest symbols He hides supernatural grace. In the weakest creatures He conceals Divine power. He regenerates us by water; He gives us immortal food in bread and wine. In like manner He converted the world by the voice of a Galilean publican. He overcame strength by weakness, wisdom by simplicity, riches by poverty, splendour by obscurity, pride by humility. Thus the grain of mustard-seed of the Gospel has grown to overshadow the world. Thus the power of God is glorified in the weakness of man. Thus "you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are the callers<sup>9</sup>, but God hath chosen

<sup>7</sup> S. Chrysost. i. p. 896, ed. Savil. in Ps. cxxxvii.

<sup>8</sup> S. Chrysost. iii. p. 263, ed. Savil. Hom. iv. in 1 Cor.

<sup>9</sup> This, and not *called*, is evidently the right translation.

the foolish things of this world to confound the wise<sup>1</sup>.” Thus, in fine, my beloved, the solemnity of this festival, while it presents to us for our admiration, and love, and imitation, the disinterestedness, the obedience, the zeal, and the fortitude of St. Matthew, who forsook “all covetous desires, and inordinate love of riches to follow Jesus Christ,” presents us also with an invincible proof of the truth and the divine origin of that Gospel, which he taught with his voice as an apostle, and with his pen as an evangelist, and which, after a life of faithful zeal and of patient endurance, he sealed with his blood as a martyr,—the Word of his Lord and of ours,—“the Gospel of Jesus Christ.”

<sup>1</sup> 1 Cor. i. 26, 27.

## DISCOURSE III.

## ON THE USES OF HUMAN LEARNING TO RELIGION.

2 TIM. iv. 13.

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

A FEW days ago, upon the festival of the apostle and evangelist St. Matthew, you were called upon to consider the argument in favour of Christianity from the illiterate character of its first preachers. Your attention was then drawn to the truth and importance of the apostle's assertion, that "not many wise men after the flesh, not many mighty, not many noble, were the callers, but that God chose the foolish things of this world to confound the wise, and weak things of the world to confound the mighty<sup>1</sup>;" you were exhorted to remember, that if the Gospel had been a cunningly devised fable, its Founder would not have chosen publicans and fishermen to be its first preachers; and that, *unless* it had been *divine*, a new system of morals, and especially *such* a system as Christianity, proclaimed to the world by unlearned

<sup>1</sup> 1 Cor. i. 26, 27.

John. v. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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advocates, could never have overcome, as the Gospel of Christ has done, the combined powers and prejudices of the priests and philosophers, the poets and the orators, the princes, the nobles, and the people of pagan and Jewish antiquity; but that, on the contrary, it would have been discomfited and have come to nought as soon as it was promulgated to the world.

Having thus invited you to reflect upon the remarkable uses, which, in the first ages of the Church, God made of human *simplicity* and *ignorance*, in the propagation of His Divine truth, I would now desire you to contemplate the counterpart of our former argument, and to review the uses of human learning, particularly of that kind which specially concerns yourselves, in the promotion of Christianity.

We appealed to the Evangelist St. Matthew, as an example of the truth of the *former* of these two positions; to-day we are invited by the Church to meditate upon the history and example of another Evangelist, St. Luke, who affords us an apposite illustration of the *latter* subject of enquiry. St. Luke was a native of the Syrian Antioch, a place at that time, as Cicero<sup>2</sup> informs us, of the highest celebrity for its splendour, wealth, and learning. It was illustrious for its schools of rhetoric and poetry, and of all the liberal arts. Hence it is not surprising that the Greek diction of St. Luke should be more pure and elegant than that of the other evangelists. But what you will further remark, my brethren, is, that this being the case, St. Luke was employed by

<sup>2</sup> Pro Archia, c. 3.

the Holy Spirit in the composition of a Gospel, intended for the special use of Greek and Asiatic Christians, and that he was appointed to promote the welfare of the Church, by writing a record of apostolic words and deeds. Here, then, we observe the Holy Spirit of God not disdaining to select the appropriate *human means* for the attainment of His own gracious purposes.

But, further, as another example of this truth, we have to-day presented to us not only the practice of St. Luke, but also that of St. Luke's friend and spiritual father, the great Apostle St. Paul. The Epistle of this day contains some of the last words which came from St. Paul's pen. They were dictated by him at Rome when in prison, "when he was ready to be offered up, and the time of his departure was at hand<sup>3</sup>." Now, St. Paul, we know, possessed *supernatural* powers. He struck Elymas with blindness; he cured the cripple at Lystra; he exorcised the evil spirit at Philippi; he raised Eutychus from the dead: he had the spirit of prophecy; he "spoke with tongues more abundantly than all"<sup>4</sup> the teachers at Corinth; he gave, in that city, the "proofs of his apostleship in signs and wonders, and in mighty deeds<sup>5</sup>." Yet, notwithstanding all this, we find that St. Paul was not exempt from such wants as human means could remove: and also, that he resorted to appropriate means for their removal. The inspired apostle required, too, even when about to be "perfected by martyrdom," raiment for his body, and books for his mind. He writes to Timothy for both. "The cloke which I left at Troas with Carpus,"

<sup>3</sup> 2 Tim. iv. 6.<sup>4</sup> 1 Cor. xiv. 11.<sup>5</sup> 2 Cor. xii. 12.

says he, "bring with thee, and the books, especially the parchments."

What these writings were, whether the books, as is most probable, were works of Jewish or Gentile literature, and whether the parchments served as common-places into which St. Paul had transcribed extracts from various authors, or observations of his own<sup>6</sup>, is neither easy nor important precisely to determine. Let us pass on to observe, that if human learning be useful for the promotion of religion, we have no reason to believe that this end will ordinarily be attained by *other* means, where these can be had, and we have on the contrary abundant reason to believe that it *will not*. We have no grounds for supposing that God will work a miracle to encourage our indolence. On the contrary, we see that God *suspends* His miracles, while they are in progress, at that very point when the ends which they have hitherto answered *become* attainable by human diligence. Thus the pillar of cloud disappeared from the sight of the Israelites on the banks of the river Jordan; and the manna ceased on the morrow after they had eaten the corn of Canaan; thus the star failed to direct the Magi when they could learn their way to the inn from men; thus our Lord raised to life the daughter of Jairus, but He ordered that "something should be given her to eat<sup>7</sup>;" thus He called Lazarus from the grave, but He commanded others "to loose him and let him go<sup>8</sup>."

The question then is, whether human learning be serviceable to religion? To which enquiry it may

<sup>6</sup> Theophyl. ad l. αἱ μέμβραναι ἵσως αὐται ὠφελιμώτερα τινα περιείχον.

<sup>7</sup> Mark v. 43.

<sup>8</sup> John xi. 44.

perhaps be replied by those who doubt the fact, that to answer this question in the affirmative, would be to reject the argument which has been deduced in favour of Christianity, from the *illiterate* character of its first preachers. Is it not inconsistent, they would allege, to draw an inference in favour of the Gospel from the *simplicity* of *one* apostle or teacher, and to say that Christianity was promoted by the *learning* of another? St. Matthew, you allow, was *not* versed in the wisdom of this world; nay, you assert, and justly too, that this absence of learning was no impediment to the cause of the Gospel; that it was an advantage to it; and will you now change your language, and affirm that the Christian cause was *promoted* by the pure diction of St. Luke, or by the erudition of St. Paul? Are these things *consistent* with one another?

My brethren, in reference to this question, let us attend to the following *distinction*.

No ignorant man was ever chosen a minister of Christ, simply *because* of his ignorance; nor an obscure man selected solely *because* of his obscurity; nor a poor man only *because* of his poverty. St. Matthew was not called to be an Apostle *because* he was a publican, but because, *being* a publican, he was known by Christ to possess such disinterestedness, such contempt of wealth, and, even in his publican's office and therefore more remarkable, such faith, obedience, humility, and charity, as would qualify him through the co-operation of God's preventing, restraining, quickening, and guiding grace, to be an appropriate object of divine mercy, an instrument of God's almighty power, and an evidence to the world that, by means which men despised,

God is able to overcome that which they most glory in, and as a proof that a victory so gained is due not to *man* but to *God*. Let, therefore, no one presume, that, because the Apostles were unlearned men, therefore his own ignorance will commend him to God. Let him not suppose this until he has also the spiritual graces of an Apostle; and then he will surely know that all presumption is hateful to God. Let not, indeed, the *wise* man glory in his wisdom; still less let the *fool* glory in his folly. God, it is true, has no need of man's *learning*, but still less has he need of man's *ignorance*; and further, though *God* has no need of human science, yet *man* has need of it; and while man's ignorance of those things which he can and ought to learn, is displeasing to God, as a base and ungrateful neglect of the talents committed by God Himself to his trust<sup>3</sup>, so is it also highly pernicious to man.

There cannot be a stronger proof of this than that afforded by the case of the Apostles themselves. They were illiterate men, it is true; but observe, this

<sup>3</sup> Hooker, Eccl. Pol. III. viii. 9. "There is no kind of knowledge whereby any part of truth is seen, but we justly hold it precious; yea, that principal truth, in comparison whereof all other knowledge is vile, may receive from it some kind of light, whether it be that Egyptian and Chaldean wisdom mathematical, wherewith Moses and Daniel were furnished, or that natural, moral, and civil wisdom, wherein Solomon excelled all men, or that rational and oratorical wisdom of the Grecians, which the Apostle Paul brought from Tarsus, or that Judaical, which he learned in Jerusalem sitting at the feet of Gamaliel; to detract from the dignity whereof were to injure even God Himself, Who, being that Light which no man can approach unto, hath sent out these lights whereof we are capable, even so many sparkles resembling the bright Fountain from which they rise."



their defect of human learning was compensated by supernatural gifts of spiritual wisdom, the very bestowal of which *proved the defect*. For God would not have wrought a miracle to give what was *unnecessary*. Moses did not bring water from the rock, except in the *desert*: Christ did not feed the five thousand in the streets of Capernaum, but on a desolate mountain in the evening. Nothing, then, can more clearly prove the use of human learning in the promotion of religion and piety, than the miracle worked by God for the supply of its substitutes to the first<sup>6</sup> preachers of Christianity, in the gift of tongues, and in the spirit of interpretation.

Again, be it observed, that this supply of supernatural means to them did not diminish, but rather increased, their obligation to use all the *human aids* which were within their reach. The miracle was wrought, not to tempt them to indolence, but to excite them to exertion. Moses was learned in all the wisdom of the Egyptians. The sons of the prophets, under the old dispensation, were brought up in colleges and in schools<sup>4</sup>. Daniel studied the writings of Jeremiah; and so the Apostle who was endued above measure with all Divine gifts and graces, and was caught up into the third heaven, not only enjoined his son Timothy "to give attendance to reading, to exhortation, to doctrine," to meditation, and to continue in these things (*ἐν τοῖς εἰς ταῦτα*), but he has intimated to him, and through him to all succeeding ages of the world, what his own practice was in this respect, even at the close of his long career,

<sup>4</sup> See Bp. Andrewes on the Decalogue, Command. V. cap. vi. Of Schools and Universities. Bp. Bull, i. 247. Dan. ix. 2.

<sup>5</sup> 1 Tim. iv. 13.

when he might seem to have reached the highest degree of spiritual perfection attainable by man. St. Paul has not only shewn what his own studies had been, by quoting Epimenides<sup>6</sup>, Aratus, and Menander, but he was not ashamed to give Timothy the commission in the text, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books; but especially the parchments." If, then, as we see, the great inspired Apostle of the Gentiles wrote thus at the very close of his life, who will venture to neglect any human means that may conduce to his own improvement in Divine wisdom? much more, who will dare to look on his own ignorance or indolence with complacency, or presume that it will be a recommendation to him in the sight of God?

The uses of human learning in the promotion of religion having been thus recognised by the Holy Spirit of God, Who wrought miracles to remedy its defect; and having been proved by the injunctions and practice of inspired men, it will suffice briefly to advert to some of the advantages which the Church of Christ has actually derived from it. Consider,

<sup>6</sup> S. Hieron. in Tit. i. Dicitur iste versus in Epimenidis Cre-tensis Oraculis reperiri. Hoc autem Paulus non solum in hoc loco sed etiam in aliis fecisse deprehenditur. In Areopago inter cætera ait, *Ipsius enim et genus sumus*, quod hemistichium in Phænomenis Arati legitur. Ad Corinthios quoque de Menandri comœdia versum sumpsit Iambicum, *Corrumpunt bonos mores colloquia mala*.

Tertullian ad Uxor. i. 8. Versiculus Menandri sanctificatus per Apostolum, *Bonos corrumpunt mores congressus mali*. (The reader will observe here, that both S. Jerome and Tertullian show, in these passages, that they themselves were not unpractised in the composition of Latin Iambic verse.)

then, the argument which is deduced from the combination of Christianity with human learning. The victory which the Gospel, preached in the first instance not by learned but by illiterate teachers, gained over the wisdom of the world, is a proof of its divine origin; Christianity, I say, is shewn to be from God, because, in St. Augustine's words, *Piscatorem de Oratore non lucratus est Christus, sed Oratorem de Piscatore*<sup>7</sup>; Christ came to save *all* men, both the learned and unlearned, but He caught the world's orators by fishermen, and not the fishermen by orators; yet if the reception of the Gospel had been limited to the illiterate, a strong presumption would have arisen against its truth. But from its *first promulgation by the unlearned*, and from its *subsequent reception by the learned from the unlearned*, arises a *double argument* in its behalf. Preached though it was, in the first instance, by unlearned and ignorant men, it did not shrink from the strictest scrutiny of the wise. It invited all their enquiries. And what was the result? The foolishness of the Gospel triumphed over the wisdom of the world. And this was not all. It converted its former *enemies* into *allies*. The elephants of Carthage were now used against herself. The foolishness of the Gospel having overthrown the wisdom and learning of the world, used them as its *own* advocates *against* the world. For a proof of this, let us refer again to St. Paul. He, the most learned of the apostles, was employed to labour

<sup>7</sup> See S. Aug. de Util. Jejun. ix. Serm. xliii. lxxxvii. See also in Ps. cxlix.

Venit Deus Christus prodesse omnibus, sed elegit prodesse Imperatori de Piscatore, non Piscatori de Imperatore.

more than they all, not only in the assertion of truth, but in the refutation of error, whether in the synagogue or in the school. "So," says Lord Bacon, in the *Advancement of Learning* (book i.), "in the election of instruments which it pleased God to use for the plantation of the faith, notwithstanding that at *the first* He did employ persons altogether *unlearned*, otherwise than by inspiration, more evidently to declare His own immediate working, and to abase all human wisdom and knowledge; yet, nevertheless, that counsel of His was no sooner performed, but in the next vicissitude and succession, He did send His divine truth into the world. waited on with other learnings as with servants or handmaids; for so we see St. Paul, who was only learned among the apostles, had his pen most used in the Scriptures of the New Testament; so again we find that many of the ancient bishops and fathers of the Church were excellently read in all the learning of the heathen." So it was that, in the next ages of Christianity, victories were won. Justin Martyr, the former Platonist, refuted the philosophers of the Academy. Tertullian, one of the most learned and eloquent of heathens, was converted to Christ, and devoted his learning and eloquence to plead at Rome for the religion of Jesus. St. Cyprian, once the most distinguished advocate in the forum of Carthage, confounded the African orators of paganism from the Christian pulpit. In St. Chrysostom<sup>8</sup>, the School of Libanius in which he was educated

<sup>8</sup> Concerning also S. Basil's and S. Greg. Nazianzen's studies at Athens, see Vita Gregorii Nazianzeni, ad init. tom. i. ed. 1680.

became tributary to the Church of Christ. St. Augustine, once the teacher of rhetoric at Milan, and the most subtle of Manichæans, overthrew the Sophist and the Manichee. In these and other instances, not merely did Christianity gain a victory over her adversaries, by convincing the wisest and most learned among them; but she displayed it to the world, by leading them in a glorious and blessed triumph under her liberty-giving yoke; and she extended her conquests by using their wisdom and learning in her own behalf.

Let me advert, in conclusion, to one great advantage accruing to the religion of Christ from human learning, and eminently from that of a peculiar kind; one, my beloved brethren, within your own particular sphere. You will understand, that all that has been said has been addressed to persons who have means and opportunities like yourselves of acquiring knowledge, and not to those who do not enjoy them. Many, very many, must take what they hear upon trust; but of them we do not here speak. I speak to you of yourselves. Let me exhort you, then, diligently to consider that you would have abundant motives, reasons, and encouragements for the careful and accurate study of the Greek and Latin languages, in which you are engaged here, and ample cause for gratitude to God that you have the means of acquiring them, and you would have sufficient arguments to convince you of your bounden *duty* to avail yourselves, while you may, of these opportunities, if *all* other considerations were put out of the question, and if all the arguments that could be employed on this subject were reduced to one alone, namely, that in one of



these two languages, that is, in Greek, is contained the original record, dictated by the Holy Ghost, of the words and actions of our Blessed Lord while He was upon earth; that in it are preserved the epistles which the holy apostle St. Paul addressed to the first Churches of Christendom; that it is the language in which St. Peter, St. James, St. John, and St. Jude wrote; and that a correct understanding of it will give you the fullest and clearest knowledge of the truths which concern your everlasting peace. If to this statement we add the consideration that in these two languages, the Greek and Latin, are preserved the most ancient and authentic expositions (those of St. Chrysostom, St. Jerome, St. Augustin, Theodoret, and Theophylact) of the sacred text of the New Testament, that in these tongues are comprised the most ancient and important materials for its elucidation, whether they be creeds, canons of councils, ancient liturgies, or the writings of the catholic fathers and ecclesiastical historians, or whether they be those of profane authors, and even adversaries to the truth; and that, as without a sound grammatical knowledge of these two languages you cannot comprehend the inspired original, so none of all your intellectual pleasures will be equal to that with which you will perceive, that the more minute your examination, the more accurate your scrutiny of that original, and the more copious the stores of learning you bring to its study, the more strong your faith has become, that the Gospel of Christ "is the power of God unto salvation to every one that believeth." Your intellectual pursuits will thus be invested with surpassing beauty, and productive of unspeakable joy, while they lead you on from things earthly

to divine. Thus your ordinary studies here will, in their pursuit, and much more in their end, be holy, happy, and heavenly; they will be like "the ports of the gates of the daughter of Sion<sup>9</sup>," which lead from the regions of earth to the city of the living God.

<sup>9</sup> S. August. Ps. iv. Sunt autem *portæ filiæ Sion* omnia optima *studia* per quæ venit ad visionem pacis in Sancta Ecclesia.

## DISCOURSE IV.

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HOW IS THE TRUE CHURCH TO BE DISCERNED?

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ZECH. xiii. 9.

“Try them as gold is tried.”

LET us suppose that a certain number of pieces of money were placed before us, purporting to be coins of the Emperor Augustus, and more or less resembling each other in outward appearance; and that we were informed that some of the number had been debased by an admixture of alloy, that others had been diminished in size and weight, and that others were altogether fictitious; but that one of the number was a pure, perfect, and genuine production of the Imperial Mint, and that we were required to select it from the rest.

For the attainment of this object, it would be very advantageous if the authentic Record of the proceedings of the Mint of Augustus, which existed in the Capitol, had been preserved and handed down to us, and if it gave a detailed account of the methods employed there in coining the money which issued thence and was current through every part of the empire; and if it specified its standard proportions of pure metal and of alloy.

We should also be much assisted in our enquiries, if we found in this document cautions against counterfeit fabrications, and special *criteria* for discerning them. Proceeding to apply these tests, we should at once be satisfied of the falsity of those medals, where the party presenting them either rejected entirely this authentic Record of the imperial mint, or else declined to submit them to such a scrutiny; or offered us a mutilated copy, or incorrect version, of the document in question, instead of the entire original record, and declared that this copy or version, and this *alone*, should be his standard of appeal.

Again, we should not hesitate to decide against the genuineness of those medals in which we found, upon analysis, an admixture of any metal first discovered in *recent* times, some fifteen, sixteen, or seventeen hundred years subsequent to the age of Augustus; as, for instance, of *platinum*, first used in Europe in the year 1748; or of *palladium* and *rhodium*, not known to exist till the year 1803; and we should immediately set aside those coins as spurious, which we found on examination to have been *cast* in a *mould*, according to a modern, and not *struck* with a *hammer*, according to the ancient Roman method of coining<sup>1</sup>.

If, on the other hand, it could be shown that *one* of these coins had been disinterred in some ancient Roman city, overthrown by an earthquake, or buried by a volcano, as Pompeii, Herculaneum, or Stabiae, soon

<sup>1</sup> Roman coins were struck from a die to the time of Septimus Severus. See Mr. Akerman's valuable Catalogue of Roman Coins, p. vii, to which I am much indebted in this discourse.

after the reign of Augustus; or if it could be traced through the various hands into which it had passed from the day of its issue to the present hour; if, for instance, it could be shown that it had been delivered by the master of the Augustan mint, Licinius Stolo, to Mæcenas or Horace, and thence handed down in a known succession to our own times; if, upon assaying it, we found it to contain the precise ingredients specified in the record above-mentioned, and to contain those elements mixed precisely in their proper proportions; if this coin satisfied also the conditions there prescribed as to size and weight; if, too, the impress and legends were such as the coins of Augustus bore; if the process of its fabric in minting were that which we know to have been employed by the imperial moneyers, we should feel a very strong persuasion that our enquiries had been attended with success.

My brethren,—to make an application of these remarks to the subject which we now propose for consideration, namely the question, *How is the true Church to be discerned?*—you are bound to thank God that you have been baptized in your infancy into the pure and Apostolic part of the Church of Christ planted in these kingdoms; and the authority of those whom you love and revere, and who gave you at your baptism into the bosom of this Church, on whose lap and at whose breast you have been nursed, and at whose knees you have been reared and taught, together with the experience of the blessings you have derived from your Spiritual Mother, and the growing veneration and affection you cannot fail to entertain for her in proportion as you compare her teaching with that of Scripture and of the



universal Church from the beginning, will not allow you readily to suppose that she has been to you a hard stepmother; still, it cannot be concealed, that, in this country, we are thrown, even against our will, into the situation of the persons whom we have just described as having a number of coins spread out before them, and called upon to point out the pure and genuine ONE from among the alloyed and counterfeit *many*. To our great misery and distress, our minds are distracted by a great variety of religious sects and denominations, differing from each other, and each of them claiming to be recognised as sound and authentic churches of Christ. But, my brethren, we are taught by Holy Scripture that the Church of Christ is but One; we are all<sup>2</sup> "commanded to walk by the same rule, and to speak the same thing; there are to be no divisions among us;" salvation is offered to man in and by the Church alone; according to the concurrent voice of primitive Christian antiquity, "*no one can have<sup>3</sup> God for his Father, who has not the Church for his Mother;*" we are taught in Scripture that the Church is the Ark<sup>4</sup>, out of which there is no safety; that remission of sins is only to be

<sup>2</sup> Phil. ii. 2. 1 Pet. iii. 8. Eph. iv. 3. Phil. iii. 16. 1 Cor. i. 10; xi. 18; xii. 25. 2 Cor. xiii. 11. Acts iv. 32.

<sup>3</sup> S. Cyprian, de Unit. Eccl. p. 467, ed. Ven. Non est, ut habere quis possit Deum Patrem ante Ecclesiam matrem. Idem Ep. 74 —S. Augustine uses the same words, vi. 976, ed. Paris (de Symb. ad Catechumen.)—See Iren. iii. c. xv. p. 266, Grabe, Qui non concurrunt ad Ecclesiam sed semet ipsos fraudant a vitâ, &c.—v. 20, p. 430. Apud Ecclesiam una et eadem salutis via in universo mundo.

<sup>4</sup> The ark. See S. Aug. iv. 63, 1315. See the passages referred to in this passage quoted at length in *Theophilus Anglicanus*, Part I. ch. iv.

had in the Church; that<sup>5</sup> she is the keeper and interpreter of Holy Scripture, and that pure oblations of prayer and thanksgiving are offered<sup>6</sup> to God by her alone. We are therefore prepared to understand the momentous character of the following questions: *Which is the true Church of Christ? How can we discern it? By what tokens is it distinguished?*

Sure we are, under such circumstances, of the importance and necessity of these enquiries, which are commended to us all (and especially to pastors and teachers) by the authority of Prophets, Evangelists, and Apostles. "If thou take forth<sup>7</sup> the precious from the vile, thou shalt be as my mouth," says God Himself by the Prophet Jeremiah<sup>7</sup>. By Zechariah<sup>8</sup>, "I will try them as gold is tried." By Ezekiel<sup>9</sup>, "The Levites of the new Jerusalem shall teach my people the difference between the holy and profane," and "Prove all things (as metals, δοκιμάζετε τὰ πάντα), hold fast that which is good<sup>1</sup>," says St. Paul; "Try the spirits (δοκιμάζετε as gold and silver)<sup>2</sup>," says St. John.

What, then, are the tests<sup>3</sup>, χαρακτῆρες, γνωρίσματα, or κριτήρια of κιβδηλία or αὐθεντία, by which these religious societies may be tried? what touchstones shall we employ?

<sup>5</sup> S. Iren. iv. 43. Quod sola Ecclesia recte legat Scripturas; and v. 20, ad fin.

<sup>6</sup> S. Ignat. ad Ephes. iv. εἰ μὴ τις ἢ ἐντὸς τοῦ θυσιαστηρίου, ὑπερείται τοῦ ἁγίου τοῦ Θεοῦ. Cf. cap. xx.

S. Iren. iii. 30 et sqq. of the Eucharistic Oblation offered in the Church alone.

<sup>7</sup> Jer. xv. 19.

<sup>8</sup> Zech. xiii. 9.

<sup>9</sup> Ezek. xlii. 23.

<sup>1</sup> 1 Thess. v. 21.

<sup>2</sup> 1 John iv. 1.

<sup>3</sup> See Hemsterhuis ad Lucian. i. 253.

Let it be here observed, that we are confining our remarks to our own country, and are proceeding on the supposition (in which all the parties concerned agree) that there is a branch of the true Church in England; the grounds of which assumption will be further established in the sequel; and that the language we now employ is spoken, not of the Church Catholic in its full extent of time and place, but of that *part* of it which exists in this country.

Let us consider, first, the marks of the counterfeit and then those of the true Church. As it is a sign of genuineness to receive, so it is a proof of falsity to reject, either wholly or in part, or to adulterate by false versions and glosses, those writings which have been universally received and publicly read, for many centuries from the preaching of Christ, in all the Churches of Christendom, in countries widely distant from each other, and which, as having been from the Apostolic times the rule (*κανὼν*) of Christian faith and practice, are called the *Canonical Scriptures*. The Holy Bible is the mint-book of the Church. We rightly call those Churches counterfeit, which either tamper with this document, or refuse to admit its authority<sup>4</sup>.

Again, as we reject those coins as fictitious, which, upon examination, are found to exhibit any such marks as have been specially declared by the document in our hands to be indications of forgery; so, if a religious community maintain any<sup>5</sup> doctrine condemned

<sup>4</sup> Tertull. de Præscript. Hæret. p. 237. cap. xvi. *Ista hæresis non recipit quasdam Scripturas, &c.*

<sup>5</sup> Ibid. p. 242. cap. xxix. xxx. *Ipsa (Christi) doctrina ad Ecclesias scribit, etsi angelus de cælo aliter evangelizaverit*

by Holy Scripture, such a society cannot be a pure and sound Church of Christ. If, for instance, we had found that the coins of the Emperor Augustus, struck after a certain period, A.U.C. 752, uniformly exhibit his name accompanied with certain adjuncts, such as *IMPERATOR, AUGUSTUS, DIVI FILIUS, OB CIVES SERVATOS, IANVS CLVSVS, SIGNIS RECEPTIS*, or the like, we should have refused to admit as genuine such coins as professed to be struck *after* that epoch, and yet assigned to him *NONE* of these titles. Similarly, such communities cannot be called sound Churches of Christ, which refuse Him the appellations of *UNIVERSAL LORD* and *KING*, of *SON OF GOD*, of *SAVIOUR OF THE WORLD*, of *PRINCE OF PEACE*, of *RESTORER AND REDEEMER* of the human race, of *RECOVERER* of *its* glorious Standards of liberty and victory from the dominion of Satan and of death; which Scripture and primitive universal tradition agree in ascribing to Him.

Again, as we should have excluded those coins which we found to contain metal of *recent* discovery, or whose *workmanship* was such as is known to have been of modern introduction, and never to have been practised by antiquity; so, we could not admit any communities to be genuine Churches, which exhibited, not the pure gold of apostolic doctrine, but the *platinum, rhodium, or palladium* of modern times; or which were moulded according to some recent

*citra quam nos, anathema sit, ubi tunc Marcion ? ubi Valentinus ? Constat illos neque adeo olim fuisse, &c.*

<sup>6</sup> Octavius received the title of *Imperator* (which before had been *added* to proper names of others, but had never *preceded* them,) from the senate in 725, in 727 that of *Augustus*, and *Pater Patriæ* in 752.

method of minting, instead of being struck off by the hammer of primitive and Scriptural Christianity<sup>7</sup>.

Again, if a gold coin, purporting to be Augustan, exhibited to us the letters S. C. that is, *Senatūs Consulto*, whereas the emperor had the sole power of coining gold<sup>a</sup> (though not brass and copper), we should have hesitated to admit it as genuine; so we should not be willing to recognise the claims of a Church, which deduces the authority of its ministers from an ecclesiastical senate (γερονσία or πρεσβυτέριον), not duly competent to convey sacerdotal authority.

The latter are cases of *adding* what is false; there are others of *suppressing* what is true. If any of our coins had been placed in a scale, and were found to be deficient in weight; if we discovered that they had been either filed or clipped, we should

<sup>7</sup> Mr. Palmer on the Church, p. 400, observes that "Robinson, the author of *Independency*, lived in the reigns of Elizabeth and James. Jacobs founded the first Congregational Church about 1616: Jesse established the first Baptist Church 1640. We can tell *when* the various existing denominations first arose." How powerfully conclusive against these *recent discoveries of Divine truth* is the eloquent *reductio ab absurdum* of Tertullian, Præscrip. Hæret. xxviii. "Jam diu utique regnavit error, quam diu hæreses non erant! Aliquos Marcionitas et Valentinianos liberanda veritas expectavit! interea perperam evangelizabantur, perperam credebatur, tot millia millium perperam tincta, tot martyria perperam coronata," &c.

<sup>a</sup> This, at least, is the fact with few exceptions. Capt. W. H. Smyth, in his very interesting volume on Roman Imperial Medals, p. vi., observes, "It is generally admitted that Augustus reserved for himself the right of coining gold and silver, and left the brass and copper under the direction of the senate."



not indeed immediately have renounced them as *counterfeit*, nor yet should we have admitted them as satisfying our conditions. Their deficiency would be a question of kind and of degree; it might be considerable in both these respects; it might be an absence of only a few grains, and such as time would naturally have produced in the common course of human affairs; as, on the other hand, there might have been some rust upon the surface, which would have given a *surplusage* of weight, but which might be removed by careful cleaning without injury to the coin. Other things being equal, we should have preferred that coin in which the defect was least. But proceeding on the supposition that there existed a genuine and perfect coin in the number before us, we should not have been satisfied with any, where the defect was considerable. On the same principle, we should not recognize that Church of which we are in quest in any religious community (whatever its other qualifications may be) which is manifestly *defective* in any of those points which Scripture and primitive tradition declare to be *essential* to the constitution of a sound Christian Church.

In pursuance of this statement, let us, having specified our grounds of *postponement* and of *rejection*, proceed to state those of *preference*, and of final *choice*.

It would, indeed, be safe to assert, that a rigid application of the above tests would have eliminated *all* the *counterfeits* from our number; and that, since we have supposed that there was one, and *but* one, perfect genuine coin in the collection, that one would *remain*, and would be the object of which we were in search; and the case would be similar with respect

to our ecclesiastical investigation. Here, then, our enquiries might terminate; but in order to verify and confirm our result, and also to prove the correctness of the original supposition, viz. that there is a pure and sound part of the Church of Christ in England, let us proceed to observe, that if we found the one residual coin to exhibit all the characters specified in the original record; if it satisfied the conditions of weight and size; if it contained all the requisite ingredients, each in its proper proportion; if the workmanship were of the right kind; if the type, legend, inscription, and emblems, were all satisfactory; if, in addition to this internal evidence, we could trace the coin through all the hands by which it had passed from the time of its mintage to our own day, we should then have a positive proof which could not be gainsayed, that we had found that of which we were in quest.

My brethren, to make in conclusion a brief application of these remarks, let us be permitted to suppose, for argument's sake, that the Church of England is the *one* community which remains after the *exhausting* method which has been employed. If it be *not*, it will *gain* nothing by being subjected to the following tests. If it *be*, and if it satisfy these tests, the truth of that method will be confirmed by them. If now we perceive that this community, viz., the Church of England, is so willing and eager to be tried by the authentic test—that *truly imperial record*,—of God's written Word, that she places it in the hands of all her children, and that even most of those who have seceded from her communion derive their Bibles from her, we have in this honest confidence a strong evidence of her truth: but, in addition to this,

if we find that her constitution corresponds to that which is there assigned to the Church of Christ, if she preaches Him by all the titles which He bears in that faithful record; if she exhibits to the world His image and portrait as that of her Lord and King; if she calls Him her Imperator, her Captain, the Recoverer of her standards, the Closer of her Janus, the Author of her peace and safety, and declares that her Citizens are saved by Him and Him alone; if she display upon her front the Christian virtues of faith, of love, and hope; if she bear in her hand a cornucopia of spiritual faith; if she possess the distinctive badges<sup>9</sup> which Christ has given to His Church, *viz.*, the Sacraments of Baptism and of the Supper of the Lord; if, further, she *alone*, of all the religious communities of this country, can claim that characteristic of ecclesiastical discipline and government which Christ instituted, and which His apostles maintained in His Church both by precept and practice, as this day's festival witnesseth<sup>1</sup>; and which was uniformly received as an essential attribute and element of the Church in the ages immediately succeeding the apostolic<sup>2</sup>, and among all Christian societies<sup>3</sup>, how-

<sup>9</sup> Tertullian, in Marc. iv. 5. De societate Sacramenti confederantur. S. Basil, hom. xiii. ad Populum. S. August. c. Faust. xxix. c. 11. Sacramenta Characteres Ecclesiae.

<sup>1</sup> St. Matthias' Day.

<sup>2</sup> St. Ignat. ad Trallens. Πάντες ἐντρεπίσθωσαν τοὺς Διακόνους ὡς Ἰησοῦν Χριστὸν, καὶ τὸν Ἐπίσκοπον ὡς Πατέρα, τοὺς δὲ Πρεσβυτέρους ὡς συνέδριον Θεοῦ, καὶ ὡς σύνδεσμον Ἀποστόλων· χωρὶς τούτων Ἐκκλησία οὐ καλεῖται. Ibid. vii. ὁ χωρὶς ἐπισκόπου καὶ πρεσβυτερίου καὶ διακόνου πράσσων τι, οὗτος οὐ καθαρὸς ἐστι τῇ συνειδήσει. Ad Philad. iv. and especially ad Smyrn. viii. οὐκ ἐξὸν χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν οὔτε ἀγαπῆν ποιεῖν. Grabe ad Iren. p. 199. S. Cyprian, Epist. lxix. ad

ever distant from each other; a form of discipline and government, which was adopted, without exception, even by heretics differing from each other in many and various respects, but all conspiring in this, and which prevailed universally and uninterruptedly<sup>4</sup> through the whole of Christendom for fifteen hundred years from the ascension of Christ, and which is therefore shown upon irrefragable grounds to be NON ERRATUM SED<sup>5</sup> TRADITUM, and if *traditum*, then *apostolic*, and if *apostolic*, then *divine*<sup>6</sup>, “resting upon the same testimony as that upon which the certainty of our religion and all its sacred oracles do rely<sup>7</sup>;” if we find that by the ministry of her Christian priesthood, not coming in their own name<sup>8</sup>,

Papian. (cf. Ep. lxix.) Scire debes Episcopum in Ecclesia esse et Ecclesiam in Episcopo. See passim on these and the following points, particularly “that most precious monument of antiquity, St. Cyprian’s Epistles.” Barrow, on Unity of Church, i. 312.

<sup>3</sup> Barrow, Obedience to our Spiritual Guides and Governors, iii. 274, and on Unity of Church, i. 306.

<sup>4</sup> See the Preface to the English Ordinal. “It is evident unto all men diligently reading the Holy Scripture and Ancient Authors, that from the apostles’ time there have been these orders of ministers in Christ’s Church, bishops, priests, and deacons.” (Cf. Iren. p. 201, Grabe.)

<sup>5</sup> Tertull. de Præs. Hær. p. 242. Quod apud multos unum invenitur (under such circumstances of times and places), non est erratum sed traditum.

<sup>6</sup> S. Cypr. Ep. xxvii. Inde per temporum et successionum vices Episcoporum Ordinatio et Ecclesiæ ratio decurrit, ut Ecclesia super Episcopos constituatur, et omnis actus Ecclesiæ per eosdem Præpositos gubernetur, cum hoc itaque *divina lege* sancitum sit.—Cf. Epist. xlv. Unitatem a Domino et per apostolos nobis successoribus traditam obtinere curemus.

<sup>7</sup> Barrow, *ibid.* iii. 274.

<sup>8</sup> S. Iren. iv. 43, and p. 343, ed. Grabe. S. Cyp. de Un. Eccl. Qui nemine Episcopatum dante Episcopi sibi nomen assumunt.

nor calling themselves to the office of the ministry, like Korah, Dathan, and Abiram, but duly ordained by the successors of the holy apostles under Jesus Christ<sup>9</sup> the chief Pastor and Bishop of our souls, the Church of England exercises the power of the keys put into her hands by Christ Himself when He placed them in those of St. Peter, the representative<sup>1</sup>

<sup>9</sup> S. Iren. iv. 63. γυνώσις ἀληθῆς ἡ τῶν Ἀποστόλων διδαχὴ κατὰ τὸ ἀρχαῖον τῆς Ἐκκλησίας σύστημα κατὰ παντὸς τοῦ κόσμου, et character corporis Christi secundum successiones episcoporum quibus illi eam quæ in unoquoque loco est ecclesiam tradiderunt, quæ pervenit usque ad nos custodita; sine fictione Scripturarum tractatio plenissima, neque additamentum neque ablationem recipiens, et lectio sine falsatione, et secundum Scripturas expositio legitima, et diligens, et sine periculo, et sine blasphemia, et præcipuum dilectionis munus, quod est pretiosius quam agnitio, gloriosius autem quam prophetia, omnibus autem reliquis charismatibus supereminens. — Episcopi successores Apostolorum, Cyprian Ep. 27, 69. 41, 75.

<sup>1</sup> S. Cyprian de Unit. Eccles. Loquitur Dominus ad Petrum : *Ego tibi dico, inquit, quia tu es Petrus, &c.*, et Idem post resurrectionem suam dicit, *Pasce oves meas*. Et quamvis Apostolis omnibus post resurrectionem *parem* potestatem tribuat et dicat, *Sicut misit me Pater et ego mitto vos, &c.*, tamen ut unitatem manifestaret Unitatis ejusdem originem ab uno incipientem sua autoritate disposuit. Hoc erant utique et cæteri Apostoli quod fuit Petrus, *pari* consortio præditi, et *honoris*, et *potestatis*, sed exordium ab *unitate* proficiscitur, ut Ecclesia una monstretur. Cf. August. Serm. cxlix.

Numquid istas claves Petrus accepit, et Paulus non accepit? Petrus accepit? et Joannes et Jacobus non accepit et cæteri Apostoli? Aut non sunt istæ in Ecclesia claves ubi peccata quotidie dimittuntur? Sed quoniam in significatione personam Petrus gestabat Ecclesiæ, quod illi uni datum est, Ecclesiæ datum est.—Cf. Serm. ccxv. Inter Apostolos pene ubique solus Petrus totius Ecclesiæ meruit gestare personam. Propter ipsam personam quam totius Ecclesiæ solus gestabat audire meruit, Tibi dabo claves regni cælorum. Has enim claves non homo



of *all the apostolic Churches* throughout the world in their unity, their mutual communion, and their ministerial authority; and offers to Almighty God a pure and holy worship, uttering prayers and praises, caught from the lips of prophets, saints, and martyrs, and of Jesus Christ Himself; if these things be so, we may now rest contented, we may desist from further enquiry, and without being liable to the charge of rashness and precipitancy, but rejoicing in the truth, which is, like the Church, one, universal and everlasting, we are now at liberty to exclaim, “ΕΥΦΗΚΑΜΕΝ, ΣΥΓΧΑΙΡΩΜΕΝ,” we have discovered the object of our search, and let us rejoice together in the discovery.

unus sed unitas accepit Ecclesiæ.—See also the passages cited in *Theoph. Angl.* pt. ii. ch. ix. p. 211, 212.

## DISCOURSE V.

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 THE PRACTICAL USES OF INSTRUCTION CONCERN-  
 ING THE CHURCH.
 

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LUKE i. 3, 4.

“ It seemed good to me also to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.”

A FEW days since, in introducing to the notice and study of some among you, in the higher part of the school, a volume entitled “ *Theophilus Anglicanus*, or Instruction for the Young Student concerning the Church, and our own Branch of it,” which has been composed mainly for your use, and for that of others who, like yourselves, are receiving the education of Christian gentlemen and scholars, I stated briefly the reasons for which that treatise was written, and the purposes it was designed to serve.

You, to whom those words were addressed, will remember that your attention was directed to its *title*, derived from the first chapter of the Holy Gospel and Apostolic history of the evangelist St. Luke, whom we commemorate to-day<sup>1</sup>; and you

<sup>1</sup> This Discourse was delivered on St. Luke's Day, 1843.

were exhorted to consider that name as applicable to each of you severally, and to labour diligently, that, as you *enjoy* the *advantages* of station and of instruction, so you may be able to *perform* the *duties*, and by your faith and practice deserve the name and obtain the rewards, of an English Theophilus.

As a general preface and introduction to the subject there presented to you, it is my intention now, with the Divine blessing, to state to you all, collectively, more fully what has been said to some of you in another place in a cursory manner.

First, then, to clear this subject from some popular misconceptions, I will suppose, for argument's sake, that it may have occurred to some among you to ask himself, whether the Instruction which that volume proposes to give respecting the Church, and our own Branch of it, concerning its character and offices, and the privileges and duties of its members, is of so great importance, that it should be regarded as a fundamental principle of Christian education; and, further, whether there may not be some danger, lest in fixing our attention upon it, we should neglect matters of higher and even of the highest importance? and whether there be not perhaps some reason to fear, lest in our anxiety to honour the *Christian Church*, we should haply be led unawares to forget *Christ*?

My brethren, these are serious inquiries, but the answer to them is very easy. Be assured then, that it is for the very reason that we would *not forget* but would honour and love *Christ*, that we honour and love *His Church*. It is because we would not disobey Him that we revere her. For we know well

from his Holy Word<sup>2</sup>, that He purchased her with His blood; that He gave Himself for her even to the death upon the cross; that she is Christ's body, His spouse, whom He loves and cherishes as His own flesh, that she is indissolubly united to Him by the tenderest ties of love and gratitude. We know again from the same Scriptures, that He instituted the Church to be the Guardian and Teacher of His holy Word, the Dispenser of His pardoning grace, the Minister of His blessed sacraments; and that by virtue of that mystical union which subsists between Him and her, no one can be joined to Christ who is separated from Christ's Church; no one can be His who is not also hers, and unless we are living and sound members of His Church, we cannot hope to partake of that spiritual life and health of which Christ is the Author, and without which we, my brethren, are still dead in trespasses and sins.

Is not this a most solemn and awful subject? For is it not concerning our very membership of Christ's mystical body, concerning our existence as branches of the true Vine, as lively stones in the spiritual house of Christ? Let me then repeat the affirmation, that it is not because we *forget* Christ, that we entreat you to reverence His Church; on the contrary, we should be guilty of forgetting, we should be dishonouring, we should be disobeying, we should be grievously offending Him, *if* we did not love and venerate her. Let us not fall into the dangerous error of supposing that we can observe *some* of Christ's commandments, as we may think fit, and

<sup>2</sup> See the passages cited in *Theophilus Anglicanus*, part i. chapters i. and iv.

may neglect the *rest*; that we may receive His Word or His Sacraments, and yet despise that holy Institution which He has appointed to guard the one and to dispense the other. No, my brethren, such a course as this can never lead to any good end; this is, indeed, not to *love* Christ, but to love the very *worst part of ourselves*—it is to love our own pride, our folly, and our selfishness. No; we must never hope to arrive at heaven by the way which *we please*; but we must go by that alone which *God has appointed*; we must take things as Christ has made them. And, therefore, so far from *slighting* the commands of Christ, when we call upon you to remember your inestimable privileges and your solemn duties, as members of His Church, we should be guilty of despising Him, and be incurring His wrath, if we neglected to do so.

And here we must refer to another objection, which is sometimes raised to this teaching concerning the Church. You may have heard it alleged, perhaps, that this instruction is exclusive and illiberal. These, my brethren, are hard words; but in this world many good things are called by bad names, and many bad things by good ones; many charitable things are termed illiberal, and many illiberal are named charitable. But words, my brethren, are *not deeds*; let us never substitute the one for the other; and let us consider, according to its own merits, the exception made to this teaching, on the supposed ground, that it excludes many good and conscientious persons from the hopes of salvation. My brethren, it is certain that no one will ever be condemned by *Almighty God*, because he has been condemned by *man*; nor will any one ever be ac-



cepted by God because *man* may have assured him of his salvation. So that our assertions, be they true or be they false, simply *as ours* can neither do us good nor others harm. The only question to be asked, and it is a solemn one, is, not whether these assertions be ours, but whether they are *true*, whether they are *God's*; not whether they are suited to *our own wishes*, but whether they are in accordance with *His commands* in His Holy Word; and if, peradventure, it should appear that these assertions are God's assertions, made in Holy Scripture, (as is shown to be the case in the volume now in your hands<sup>3</sup>;) then the *calling* them exclusive will not have *made* them such, but it will have been a great error and a fatal misfortune to those who thus describe them.

My brethren, it will never do us any good to have been *liberal* in giving away what is not ours to give; and least of all, in *attempting* to give away what belongs exclusively to God. The *illiberality*, therefore, which affirms that generally and ordinarily a man cannot be saved unless he will duly use the means which God has appointed for his salvation, is far more *liberal* than that so called liberality, which lures a man into a delusive dream that he is walking to heaven in God's way, when the fact is, that he is going in a contrary direction by a way of his own: for the one sets him about finding the true way, and urges him to persevere in it; the other only sends him further from the true way, and makes him love the false and hate the true.

And now with regard to the term *exclusive*, as

<sup>3</sup> *Theoph. Angl.* part i. ch. iv.

applied to this teaching concerning the Church. You will remember the fearful circumstances of the flood, which are recorded by God in Holy Writ for our warning. Then the Ark, which is a figure of the Church of Christ, *proved*, alas! to be what may be truly called an *exclusive* place; for it *contained only eight souls*. But, observe, *how* did it become exclusive? It was made so, not by God's will, but against it. God declared to the world for a hundred and twenty years, by the preaching of Noah, with respect to the Ark (as He declares now with respect to the Church by the preachers of the Gospel), that if any one would enter into and abide in it, he should surely be saved; but if not, he should as surely perish. But the Ark was *made* exclusive by the pride and folly of men, disbelieving God's promises and threats, and deceiving one another with delusive assurances, either that what God had foretold would not take place, or that, whatever happened, they would be able to find out some way of safety of their own. So that you see, my brethren, it was their liberality, as it is called, which made the Ark so exclusive, and drowned them in the waters of the flood; and if they had been less liberal in giving away the terms of salvation, which it belongs to God alone to prescribe, none of them might have been lost, instead of eight alone being saved. And, in the same manner, it is no act of Christian charity or of *genuine* liberality on the part of any one, much less in a Christian teacher, to give to the abettors of divisions in the Church, and of defections from it, any assurance, in word or deed, by which he may confirm them in their evil practices, and thus flatter them into everlasting ruin.

But, to consider now the question concerning the *practical* uses of this doctrine. I took occasion, my brethren, to assert,—in reply to those who may consider it to be merely a speculative matter, a concern suited indeed for the study of divines, but not connected with the *daily practice of ordinary men*,—that this doctrine concerning the Church was a *fundamental* one, and that it enters into all the concerns of importance both in our public and private life.

To prove it fundamental, it is enough to remind you, that belief in the Holy Catholic Church is an article of the Creed; for if the doctrines contained in the Creed be not fundamental, it will be very difficult to say what *are* so. And further, to refer to Holy Scripture, in addition to what has just been stated concerning the nature of the Church from that inspired source, you will remember that the Church is presented to us in God's Word as the divine Institution appointed by Christ Himself for making us Christians on earth, and as the one universal society, in which we are to be prepared for heaven; that<sup>4</sup> Holy Scripture teaches us that it is the House built upon a rock, the spiritual City and Kingdom of Christ; and that, if we desire to partake of the blessings which Christ bestows, we must belong to this His City, and be subjects of this His Kingdom; and that, if we hope to enjoy the spiritual privileges which appertain to this condition of Church-membership, we must discharge its duties; and these are so various and comprehensive, that we cannot perform any public or private act of moment without being true or false to them.

<sup>4</sup> See the passages cited in *Theoph. Angl.* pt. i. ch. iii.

The obligations, which our characters as members of Christ's Church involve, rest permanently upon us: we cannot escape them; they are the laws of our regenerate and spiritual nature. This doctrine concerning the Church is at the root of all Christian practice. What Cicero<sup>5</sup> says of *moral duty*, "*Nulla vite pars officio vacare potest*," is true concerning it.

To shew this briefly; "The end of the commandment," says St. Paul, "is charity out of a pure heart<sup>6</sup>." Now, what can be a stronger motive and obligation to us to love Christ and one another, than the feeling that we are all members of His body, and thus united in the most intimate manner to Him and to one another? How, my brethren, are we to learn true charity except in the school of Christ, teaching us, "What ye have done to the least of these my brethren, ye have done unto Me<sup>7</sup>?" And what argument but this *did* the great Apostle use in exhorting the Corinthians to compose their strifes, and to live in one holy fellowship of Christian brotherhood. "Is Christ divided<sup>8</sup>?" he asked. "By one spirit," he says, "we are all baptized into One Body<sup>9</sup>." How again does he deter these same Corinthians from impurity and fornication? Does he not say, "Shall I take the members of Christ and make them members of a harlot? God forbid<sup>1</sup>." How, again, does he inspire them with affection for each other, and root out all envy, hatred, and malice from their hearts? Does he not declare that, "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it<sup>2</sup>?" How, again, does

<sup>5</sup> De Officiis, iii.    <sup>6</sup> 1 Tim. i. 5.    <sup>7</sup> Matt. xxv. 40.    <sup>8</sup> 1 Cor. i. 13.

<sup>9</sup> 1 Cor. xii. 13.

<sup>1</sup> 1 Cor. vi. 15.

<sup>2</sup> 1 Cor. xii. 26.

he preserve the Ephesians from being "carried about, like children, with every wind of doctrine<sup>3</sup>," but by reminding them that they are all joined together in the unity of one faith in Christ, built on the immovable "foundation of Apostles and Prophets, Jesus Christ Himself being the Head Corner Stone<sup>1</sup>," and that as "there is but one body and one spirit, and one hope of their calling, one Lord, one Faith, one Baptism<sup>2</sup>," so, by their condition as members of this One Body, they are bound to maintain "the unity of the Spirit in the bond of peace<sup>6</sup>;" how does he deter them from the sin of *lying*, but by reminding them that they are all "members one of another<sup>7</sup>?" And with what purpose does he write to his beloved son Timothy, but to teach him how to behave in the House of God, "the Church of the living God, which is the Pillar and the Ground of the truth<sup>8</sup>?" On this point, I mean the *practical* nature of this doctrine concerning the Church, and also on the urgent necessity of its perpetual inculcation, let me ask, whether it would have been possible that we should ever have lived to see, in this our own country, a secular registration of children, not long since threatening, and especially among the lower orders of the people, to supersede the administration of the holy sacrament of Baptism, if this doctrine concerning the nature and offices of the Church, and duties and privileges of its members, had been duly taught and understood not only by the poor, but by the rich and noble, nay by those whose "lips ought to keep knowledge" in the land? and should we, my brethren, ever have heard in a

<sup>3</sup> Eph. iv. 14.<sup>1</sup> Eph. ii. 20.<sup>2</sup> Eph. iv. 4.<sup>6</sup> Eph. iv. 3.<sup>7</sup> Eph. iv. 25.<sup>8</sup> 1 Tim. iii. 15.



Christian country arguments tending to degrade the marriage tie from a religious into a secular contract? and would desecrations of that holy union, would divorces, and adultery, and fornication, and all the miserable consequences which flow from a low and profane estimate of this holy union, be so prevalent as they are, had all men been duly instructed in the great practical truth taught by the same Apostle, that marriage "signifies and represents the spiritual marriage and unity betwixt Christ and His Church<sup>9</sup>?"

If, therefore, my brethren, love of God and of our neighbour be a practical thing; if peace and harmony in Church and State be a practical thing, if freedom from envy, hatred, and malice be practical, if brotherly love, and meekness, and gentleness be practical, if telling the truth and abhorrence of lies be practical, if regard for our baptismal vows of Faith and Obedience, and gratitude for our baptismal privileges, if respect for the marriage contract, if abstinence from all pollutions of flesh and spirit, and resistance of those lusts which war against the soul, if purity, sobriety, and chastity be practical, if the gift of God's Spirit in baptism is the commencement of our new life, if maintenance of the sacredness and inviolability of the marriage vow is one of the most effective safeguards of public and private morality and happiness,—then this doctrine concerning the Church, and our duties as members of it, is *practical*; for it is, I repeat, at the root of all these moral and social virtues; and if these virtues are of importance, and are, by God's grace and Christ's merits and intercession, conducive to our eternal welfare, then is the teaching of this doctrine

<sup>9</sup> Form of Solemnization of Matrimony. See Eph. v. 25—32.

to the young a matter of prime importance and paramount necessity.

If, again, due subordination of degrees is the cement of all society, public and private, ecclesiastical, civil, social, and domestic, it is the duty of those who have any concern in education, to be diligent in teaching this doctrine. Without it there is no security, no permanent tranquillity and happiness. In vain shall we look for respect to *any authority*, if due deference be not paid to that of the spiritual Mother of us all in Jesus Christ. Individuals, indeed, acting separately, may sometimes acquire a certain degree of respect, as individual, by their character and abilities; and, as this world is constituted, some may acquire a certain quantity of temporary influence and popularity, even by the sacrifice of those very principles which they are bound to maintain; but the popularity of an individual is not respect for his *authority*; and the seeking of popularity by a compromise of principle is a course of proceeding unworthy of a wise and great man, and cannot operate for the good of the community, but tends to shake its foundations; and what the interests of society *require* is, that respect should be paid not to the *man*, but to his *office*, whether he be a sovereign, a pastor, a parent, a husband, a teacher, or a master; and this respect can never be solid and secure, unless its foundation be laid deep in reverential deference and obedience to the commands of Christ, and to the laws of that holy Society which He has made to be Universal in place, in office, and in duration.

But, my brethren, while, on these grounds, it is our duty to remind you of your privileges and responsibilities as members of Christ's holy Catholic

Church, so are we also bound to place before you those which belong to you as members of that pure and Apostolic part of it planted in these kingdoms. And this is a part of the subject to which your attention is also called by the volume in your hands<sup>1</sup>. The Church of England is our great national blessing, which we inherit from our forefathers even from the time of the Apostles. We cannot be duly grateful to God for this blessing, and we cannot discharge our duty effectively and successfully to our Church, our Queen, our Country, and ourselves, until we have made ourselves acquainted with the history and true principles of our Church, and have satisfied ourselves by careful examination, that it rests on the solid foundations of Reason, Scripture, Apostolic practice, and the Universal Consent of primitive Christian antiquity. Without such knowledge as this we cannot be settled in our minds; we shall always be in danger of being tossed about on the waves of doubt and uncertainty; still less can we hope to be instrumental in counteracting the wild and unruly spirit now struggling to be let loose among us, which, violating the principles of Unity, and setting Order and Authority at defiance, tends to weaken the Church, and then, by an inevitable consequence, to disorganize the framework of the State, and to let in a train of miserable consequences, of unthankfulness, unholiness, and unbelief, to destroy the peace and happiness of households and individuals. Without it we shall attempt in vain to cope with the formidable designs of Romish policy, which are too skilfully contrived to be encountered with any prospect of success by any other weapons than those of sound

<sup>1</sup> *Theoph. Angl.* Parts ii. iii. iv.

learning and solid argument, and by an intelligent, faithful, and zealous maintenance of the principles of the Church of England in all their fulness and integrity, and not only by negations and protests against error (for though these are necessary, they are not *all* that is necessary), but by temperate and judicious assertions of Scriptural and Catholic truth.

I will advert very briefly, in conclusion, to one feature of your condition, which completes the character of an English Theophilus, I mean the advantages of station and liberal instruction which you enjoy. These blessings, as they add to your means of usefulness and happiness, so they increase your responsibility. "To whom much is given, of him much will be required<sup>2</sup>." And on the other hand, "to him that hath (that is, who *uses* well what he has,) more shall be given, and he shall have more abundance<sup>3</sup>." I pray God, my beloved hearers, this lot may be yours. Let your possession of five talents lead you to the acquisition of five more. And, as the strongest motive to you to improve your time, abilities, and opportunities to the best advantage, consider to what they will lead you. One of the principal designs of the Volume to which I have referred, is to show you how your classical attainments may be applied to the illustration of sacred truth. The knowledge, which you acquire here of the Greek and Latin languages, gives you immediate access to the original of the most precious Book in the world, and to numerous sources, otherwise not open to you, whence you may derive indescribable advantage and delight both spiritual and intellectual. Your mathematical studies carefully pursued will fortify your

<sup>2</sup> Luke xii. 48.

<sup>3</sup> Matt. xiii. 12.

reasoning faculties, will enable you duly to understand and value the strength of evidence in support of our most holy faith, and to maintain its truth with wisdom and power, and to stand proof against all the sophistical subtleties of scepticism.

My brethren, this career of a Christian gentleman and scholar, devoting his influence, his abilities, and his learning to the promotion of the cause of God and of His Church in God's appointed way, is indeed a noble one. If this be your course, every thing that you now possess will be increased a hundredfold in value. Here you have the best incitement to industry, and to the improvement of all your talents. If employed in this service, your abilities, your means, your station in society, will be so many steps in a glorious ladder which will lead you from earth to heaven, and place you before the throne of God. Let us conclude with prayer to Him, in the excellent language of our Church, that He would avert from our country the evils of strife, and give us all grace to hold the faith in unity of spirit, in the bond of peace, and in righteousness of life,—

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen.

## DISCOURSE VI.

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 ON THE RELATIONS OF SCHOOL DISCIPLINE  
TO CHURCH DISCIPLINE.
 

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LAM. iii. 27.

“ It is good for a man to bear the yoke in his youth.”

THE Church of England in her Communion office expresses her desire for the restoration of the “godly discipline of the primitive Church, in the punishment of notorious sinners.” She has thus declared her sentiments concerning that part of discipline which is called *moral*, and she has not been wanting in giving her judgment upon that other branch of it, which may be termed *ceremonial*. “Whoever,” she says in her thirty-fourth article, “through his *private judgment* willingly and purposely doth openly break the traditions and *ceremonies* of the Church, ought to be rebuked openly, that others may fear to do the like.” And with regard to *both* kinds of it, she requires of every one, who is admitted to the office of the priesthood, a solemn vow and pledge, that he “will give faithful diligence always so to minister the *doctrine* and *sacraments*, and the *discipline* of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, and that



he will teach the people committed to his cure and charge with all diligence to keep and observe the same."

If, now, as Holy Scripture teaches<sup>1</sup>, it be the duty of particular persons, at the peril of their salvation, to exhort, to reprove, to rebuke sharply with all authority<sup>2</sup>, it must necessarily be also incumbent on those who *deserve* rebuke, reproof, and correction, to receive it patiently<sup>3</sup> and thankfully<sup>4</sup>. Relaxation of discipline is a *calamity*<sup>5</sup> which we may justly deplore as a *personal misfortune*; and the *worse* we are, the *more reason* we have to lament it. Our greatest happiness consists in doing well; and we can derive no benefit from licence to do ill. Nothing is more miserable than a sinner's prosperity: *impunity* in sin is the severest punishment. Therefore, as, on the one hand, he who *suffers* the loss of discipline is greatly to be *pitied*, so they who neglect to *exercise* it, when they are in duty bound and able to do so, are to be

<sup>1</sup> Ezek. ii. 6, 7; iii. 18; 2 Tim. iv. 2; 2 Thess. iii. 6; 1 Thess. v. 12; 1 Cor. v. 11; Rom. xvi. 17.

<sup>2</sup> Tit. ii. 15; i. 11; i. 13.

<sup>3</sup> Heb. xiii. 22.

<sup>4</sup> Plato, Gorgias, 474, B. τὸ δίκην δίδόναι μεγίστου κακοῦ ἀπαλλαγὴ, σωφρονίζει γὰρ, καὶ ἱατρικὴ γίγνεται πονηρίας ἡ δίκη. See also S. Chrysost. i. p. 564, ed. Savil, and S. August. ii. 337, B.; ii. 438, D.; ii. 346, C., ii. 620, ed. Paris, 1836.

<sup>5</sup> Against those who would *separate* from a Church on the plea of its remissness of discipline, instead of attempting to *strengthen* its disciplinarian powers, see the remarks of Kettlewell on the Creed, pt. ii. ch. vi.

"The growth of schism," says he, "has been one of the greatest weakeners of discipline; and therefore to pretend want of discipline for separation is not only a most disingenuous thing, but the way to bring discipline, which they complain of as too little already, to be *none at all*."

condemned as acting not in *mercy* but with *cruelty*<sup>6</sup>. Again, with reference to the welfare of the Church, her worst *persecutors* are those members of her communion who *lead vicious lives*. She is<sup>7</sup> arming therefore enemies against herself, when she does not rebuke those who live ill. If she *s pares* with Eli, she must *suffer* with him.

Nor is the case otherwise in *ceremonial* matters. Godliness is necessary to salvation. The *form* of godliness may indeed exist without the *spirit*, but the spirit<sup>8</sup> cannot survive *without the form*. Again, he who is guilty of disrespect and disobedience to the authority of the Church will soon lose his respect for all authority, even for that of God Himself. "Suppose we," says Hooker<sup>9</sup>, "that the sacred *Word of God* can at *their* hands receive due honour, by whose incitement the holy ordinances of the *Church* endure contempt? No," he adds, "it is *not possible* that they should observe, as they ought, the one, who from the other withdraw their own or their brethren's obedience." Nay more, the disregard for authorized ordinances not only *leads to* contempt of God's Word, but it *is* contempt of it; for it is disrespect and resistance of God's Church, which that Word commands us to hear and to obey, and "which

<sup>6</sup> S. Aug. iv. 232; 532; ix. 121, ed. Paris, 1837.

<sup>7</sup> S. Chrysost. ii. p. 112, ed. Savil, (in St. Matt. v.) ὁ μηδεμίαν αὐτοῖς τιμωρίαν τιθεῖς μονονουχὶ ὀπλίζει τῇ ἀδείᾳ κακέϊνον μίμνεται τὸν ἐγχειρίσαντα αὐτοῖς τὰ ξίφη καὶ κατὰ τῆς πόλεως ἀφέντα πάσης. See *ibid.* in cap. vii. p. 161. εἰ τοῦτο κρατήσκειν, ἅπαντα οἰχήσεται καὶ τὰ ἐν ταῖς ἐκκλησίαις καὶ ἐν ταῖς πόλεσι καὶ ἐν ταῖς οἰκίαις.

<sup>8</sup> Bp. Butler, Charge to the Clergy of Durham, 1751, p. 443.

<sup>9</sup> Hooker, V. iv. 5.

is the House of the living God, the pillar and the ground of the truth," the appointed keeper of that Word itself.

These things being so,—to revert to the point at which we commenced,—let us not imagine that the language of the Church, wherein she expresses her desire for the restoration of primitive discipline, is a mere nominal expostulation and formal complaint, which, being productive of no practical result, would be worse than useless; but let us rather regard it as an authoritative testimony on her part to the great importance of discipline; let us consider it as an exhortation to us, that the more she spares us the less we should spare ourselves, and as a warning to us of the heavy loss we should sustain, and of the grievous sin we should commit, if our own practice tended to impair rather than to strengthen this discipline; and as a supplicatory appeal from our spiritual Mother in Christ, conjuring us to lose no occasion, which may present itself to us in the exercise of *our own legitimate calling*, of obeying, maintaining, invigorating, and enforcing that discipline which is so important to her efficiency and to the present and future happiness of her children.

God forbid that in attempting to do so we should step out of our own course, and intrude into other men's labours, especially into those of our spiritual superiors. No; let each man confine himself to his own appointed province. Let us not "be busybodies in other men's matters<sup>1</sup>," but "study to be quiet and to do our own business, not walking disorderly<sup>2</sup>;" and in this spirit let us proceed to

<sup>1</sup> 1 Thess. iv. 11.

<sup>2</sup> 2 Thess. iii. 11.

consider whether, in our own special character as members of an Institution "of sound learning and religious education," we do not possess *peculiar* means and opportunities for promoting the cause of Church discipline, and whether we are not therefore bound by obligations of particular solemnity to endeavour to do so.

If this should appear to be the case, we may well derive great encouragement in this undertaking from the circumstance, that, in exerting ourselves for the attainment of this object, we are not left to the dictates of private judgment, but have a sure and safe guide to follow. Our very design determines the course which we are bound to pursue. For we know that in this, as in other similar works, if we desire to reap a goodly harvest, *we must "sow in the furrows of authority."* We must borrow from the Church the means of promoting her cause. She must instruct us, in order that we may be enabled to assist her. "The Church of God," says St. Augustine, "is the *House of Discipline*,"<sup>3</sup> thence we must derive our own rules and laws of teaching and acting. The Church is the School of Schools; thither we must resort for our principles of discipline. In this manner much, by God's blessing, may be effected by Christian schools, both for her and for themselves. By *school discipline upon Church principles* we may hope to promote, according to our measure, the cause of Church discipline, and thus to advance the glory of God and the welfare of mankind.

For the right treatment of this subject, we must endeavour clearly to understand, first, what the

<sup>3</sup> Bp. Taylor, vi. 529.

<sup>4</sup> S. Aug. i. 1146 ; vi. p. 977.

Church, in her general disciplinarian character, is, and next, what she is in relation to us as a school. In examining these questions we shall be led to inquire what were the judgments and practices of former times in these respects, and to search into the antiquities of the Church Catholic, and especially those of our own branch of it; a task demanding time and labour, but bringing with it much profit. For, since we are naturally prone to "measure ourselves by ourselves, and to compare ourselves among ourselves," we are often tempted to be satisfied with our own narrow views and low attainments, and to judge of things rather by our own practice, than to estimate our practice by the things themselves. Than which habit of mind what can be conceived more productive of dangerous errors both in thinking and acting? How often are men thus led to condemn others when doing right, and to approve themselves when they do wrong!

From this tyranny of our own false and rash judgments, and of our own *habits*<sup>5</sup>, we must endeavour to liberate ourselves by an appeal to the principles and practice of other ages. Let us remember that bad customs and vicious fashions are nothing better than the old age of error. If we find the practices of apostolic and primitive times at variance with our own, we shall not feel too confident of the truth of our own conclusions, nor be deluded by a presumptuous conceit of our own wisdom. Such a result will be highly beneficial to us. If we discover also that the laws of that Authority which we

<sup>5</sup> Cic. Tusc. i. 16. Magni est ingenii sevocare mentem a sensibus, et cogitationem a consuetudine abducere.

ought to reverence, and which we profess and promise to obey, pronounce a tacit censure upon us, we shall, if we have any wisdom, not be angry with the rebuke<sup>6</sup>, but with ourselves. If a man hates his sins he will love his own best friend, their enemy. "Rebuke a wise man and he will love thee<sup>7</sup>." Josiah, and the best among the Jews, were greatly rejoiced when the Book of the Law was found, although they read in it the denunciations of God's judgments against Jerusalem<sup>8</sup>. We, in a similar spirit, shall readily acknowledge, at any sacrifice of our own self-love, that our actions ought to be made conformable to our laws, and not the <sup>1</sup>laws to our actions.

I have said that those who are connected with places of Education have special opportunities of promoting the observance of spiritual discipline, and lie under peculiar obligations to do so. Let me proceed to explain this more fully, and at the same time invite your attention to one of those principles of antiquity to which I have just adverted, and which cannot safely be forgotten by those who would discharge their duty, not as in the eyes of men, but of God.

First, then, since, as the philosopher<sup>9</sup> declares, it is not of *little* importance what habits we form from

<sup>6</sup> See the admirable language of Cicero, de Amicitia, xxiv. Illud absurdum est, quod ii, qui monentur, eam molestiam quam debent capere non capiunt, eam capiunt quâ debent vacare; peccasse enim se non anguntur, objurgari molestè ferunt, quos contra oportebat delicto dolere, correctione gaudere.

<sup>7</sup> Prov. ix. 8.

<sup>8</sup> 2 Kings xxii. 8.

<sup>9</sup> Arist. Ethic. ii. 1. οὐ μικρὸν διαφέρει τὸ οὕτως ἢ οὕτως ἐκ νέων ἐθίζεσθαι, μᾶλλον δὲ τὸ πᾶν.



our youth, but rather, it is *all in all*; and since spiritual discipline is a wholesome and profitable thing, it can nowhere be more usefully exercised, nor more dangerously neglected, than in *schools*. “It is good for a man,” says the Prophet, “to bear the yoke *from his youth* <sup>1</sup>.” And why so? Because the yoke, which has been borne by him when young, becomes easy and pleasant to him when a man. He then finds, by experience, that obedience brings with it “the peaceable fruits of righteousness.” Having learnt in his youth to obey, he maintains that discipline, as a man, under which he rejoices to have been trained. Thus he becomes the author of great blessings to his household, to his neighbourhood, to his country, and to himself. Whereas, if he be not subject to the yoke of discipline in early years, it is certain that he will resent control in later life; he will have become ungovernable, and by his example will excite unruliness in others; he will have contracted the vice of doing ill, and of being angry when rebuked for it; he will despise the Church of Christ, and thwart its operations; he will look upon her as his enemy, as Ahab did on Elijah; and as a retribution for his own disobedience, he will be cursed with disobedient children, and be the slave <sup>2</sup> of his own refractory passions, the bitter fruits, even upon earth, of his miserable freedom. Therefore it is that the Church justly calls upon every Institution like our own, which has the charge of training the young to serve God in public and private life, in such language as follows :

<sup>1</sup> Lam. iii. 27.

<sup>2</sup> S. Ambrose, Epist. xxxvii. Non manumissio liberum facit, sed disciplina.

"Tu, quos ad studium atque usum formabis agrestem,  
Jam vitulos hortare, viamque insiste domandi,  
Dum faciles animi juvenum, dum mobilis ætas<sup>3</sup>."

Such, my brethren, are the obligations of Christian schools *generally*; but they are specially binding upon those of *this country*. The grammar schools of *England* are the nurseries of the Church, the *plantaria et seminaria Ecclesiæ*: this is their true character. The spiritual ordinary, that is the bishop in whose diocese they are, possesses, and has always possessed, jurisdiction over them. The licence to teach is derived from him. The books used are subject to his control. This may be shown from abundant proof and authority<sup>4</sup> not necessary to be specified more minutely here; and it has been judicially declared that English "grammar schools are of *ecclesiastical cognizance*," and the bishops and clergy in Convocation assembled have from time to time exercised jurisdiction over them, by prescribing what course of literary and religious instruction should be pursued in them; and some of the latest words of a large portion of that Synod<sup>5</sup> were those of protestation and remonstrance against the evil effects of the neglect of such control; and the Statutes of the Realm, as well as the Canons of the Church, are very ex-

<sup>3</sup> Virg. Georg. iii. 163.

<sup>4</sup> Bp. Gibson's Codex, pp. 1099, 1101, 1571, where ample evidence of all these facts is given. See also Archbishop Sheldon's Orders in 1665, Cardwell Documentary Annals, ii. p. 274, and *note*. See Archbishop Tenison's Letter to the bishops of his province, 1695, "Take all possible care that there be good schoolmasters in the several public schools within your diocese, not licensing any but," &c.—Cardwell Doc. An. ii. p. 337.

<sup>5</sup> The Lower House, in 1702.—Cardwell's Synodalia, pp. 712, 718.

plicit<sup>o</sup> on these several points. And further, it is manifestly the duty of those connected with institutions founded by persons who, as our own Founder, were not only cognizant of, but who also acted in concurrence and co-operation with, these laws—which still remain in force—to take care that these establishments perform the fundamental article of their charters, and fulfil the primary end of their existence, namely, that of bringing up the rising generation of the country in feelings of affection, and habits of obedience, to that spiritual Parent, whose dutiful sons they must be, if they desire to be dear children of the household of God.

To proceed with a further detail of the principles and practice of discipline, as far as they concern ourselves. With respect to the *moral* part of it, it has been before stated what the coercive and corrective powers of the Church were from the earliest times, for what ends she possessed them, namely, as our own Church expresses it in her office of Commination, “in order that those who sinned, being punished in this world, their souls might be saved in the day of the Lord,” and that others, admonished by their

<sup>o</sup> Canons 1571.—Cardwell's Synod. p. 128. Canons 1604.—Ibid, p. 209. Canon lxxvii. lxxix. referred to, and *ibid.* p. 396, Canons of 1640. See also the Grammar Schools' Bill, 3 and 4 Victoria, cap. lxvii. (7th August, 1840). “Nothing in this Act, nor anything therein contained, shall be any way prejudicial or hurtful to the jurisdiction or power of the Ordinary, but that he may lawfully execute and perform the same, as heretofore he might according to the Statutes, Common law, and Canons of this realm.” Compare also the authorities in Mr. Dansey's *Horæ Decanice Rurales*, i. 352, and Van Espen, *Jus Eccles.* pt. ii. Tit. xi. c. 5, p. 381, and *ibid.* Tit. xix. Tit. xx.

example, "might not offend." The *object* of this discipline was the *prevention* of *punishment*; its infliction was intended to save the delinquent from severer, yea, even from eternal punishment. Therefore this discipline was well called "*medicinalis vindicta, terribilis lenitas, charitatis severitas*," *wholesome retribution, fearful mercy, the sternness of love*. Its operation in the correction and preservation of *public morals* was more effective than that of all *worldly* checks and penalties. Penance did the work of Prisons. Excommunication prevented Exile. The Stations of the *Flentes* in the porch of the church were instead of penal Colonies beyond the seas. But to the benefits arising to the *State* in *secular* respects from Church discipline, I do not now refer. Let us content ourselves with asking, in the words of one of the most laborious examiners and coolest and calmest judges of human affairs: "Whence was it," says Dr. Barrow, "that in those good old times, Christians did so abound with holy zeal, that they gladly would do, would suffer anything for their religion? Whence, but from a mighty respect to their superiors, from a strict regard to their direction and discipline? Did the bishops then prescribe long fasts, or impose rigid penances, willingly did the people undergo them. Did a prelate interdict any practice scandalous or prejudicial to the Church under penalty of incurring censure, every man trembled at the consequences of transgressing. No terror of worldly power had such efficacy to deter men from ill-doing as his reproof. No sword did cut so deep as that of the Spirit; no loss was then so valuable as being

7 S. August. ad Litteras Petilian, iii. 4.

deprived of *spiritual advantages*; no banishment so grievous as being separated from holy communion; no sentence of death so terrible as that which cut men off from the Church. This was that which kept virtue in request and vice in detestation; hence Christianity did subsist; that kept the Church firmly united; that cherished the true virtue and the beautiful order which begat veneration to religion; to it, therefore, we owe the life and growth of Christianity<sup>6</sup>.”

If this be true, if such was the practice of the ancient Church of Christ, and if our own Church has expressed a deep sense of the value of such discipline, and an earnest desire for its restoration, the course which it is our duty to pursue is plain. We are not called upon to be reformers of the *Church*, but of *our own practice*: we are to examine whether it be not true, that where censures speak not, there crimes have become bold; that being less subject to control, we are more impatient of *correction*, and more tolerant of our own sins; and that the popular judgments and estimates of morals may be very erroneous; that the impairment of ecclesiastical discipline may perchance have led, by a natural consequence, to a relaxation of social, of domestic, and of scholastic discipline. This being so, if it should be asked, why refer to these laws, when, as you say, they have almost fallen into disuse? It is, I reply, precisely for this reason, because they are almost forgotten by the world in our own age, that it is our duty to speak of them; for if they were in full vigour they would then *speak loudly for themselves*;

<sup>6</sup> Barrow, Sermon xxv. iii. p. 285, ed. 1686.

but now it is our duty to do what we can to give them a voice; to put sound into their dumb mouths, and vigour into their weak sinews, and, in the mean time, to supply the place of ecclesiastical discipline by greater vigilance over our own conduct. In what particular *modes* a Christian school, in the administration of its own discipline, ought to adopt, apply, and carry out in practice the principles of Church discipline, is a large and most important subject. On a future occasion we may be able to enter on that question<sup>7</sup>. In the meantime, my beloved hearers, let me remind you, that in their own particular sphere the young men of our own country have a great and glorious duty to perform. It may be a difficult one, it *is* so; and no *good* things are *easy*; χαλεπὰ τὰ καλά. Let us not forget, that a precipitate eagerness to wage war against popular and generally received notions ill becomes *private* men, and least of all the young. Not, therefore, in a temper of *opposition* to persons or parties, but in a spirit of devoted and cheerful *obedience* to the authority of Holy Scripture and of the Church, are they bound to regulate their lives and conversations. Be more careful, my young hearers, to follow truth than to rebuke error. Is any among you conscious of having contracted vicious habits? Is he guilty of irreverence with regard to holy things? of disobedience to superiors? of falsehood? of licentiousness? of wasting his time and money in unprofitable vanities, as in extravagant dress, in smoking, or the like? And would he allege that some of these things are

<sup>7</sup> See above, Discourse I., and below, Discourses VIII., XVII., and XVIII., of this volume.



tolerated by society, that they are fashionable, that some of his elder friends, perhaps some of his relatives, whom he is bound to respect, are not altogether exempt from them, and have not incurred any *public reprobation* from the Church or from the world? I answer; judge not your friends, condemn not your relatives, but *obey God*. "Keep thyself pure<sup>s</sup>." There are two great victories of Christian charity and Christian godliness in this world; the one is, when we *hate sin* without *hating the sinner*; the other is, when we *love a sinner* without *loving his sin*. *Pacem cum hominibus, bellum cum vitiis habere*<sup>9</sup>. Samuel did, not reprove Eli, but he obeyed Jehovah. Listen to the voice of Holy Scripture. "Hear the Church<sup>1</sup>." "If any one be a fornicator, or a railer, or a drunkard, with such an one," says the Apostle, you are "not even to eat<sup>2</sup>." "Because of these sins the wrath of God cometh on the children of disobedience<sup>3</sup>." Recollect what was the discipline of the primitive Church against offenders of this kind. Remember the words of *your own Church*, "Cursed are the unmerciful, fornicators, adulterers, covetous persons, slanderers, and drunkards." Rehearse her judgments in your ears. Revive her tribunal in your own conscience. "Consider your ways<sup>4</sup>;" prove your own work; commune with your own heart, and search out your spirits; turn unto the Lord with fasting, and with weeping, and mourning; keep under your body, and bring it into subjection. Confess your sins to God, pray to Him for pardon and grace; make holy resolutions of amendment; when

<sup>s</sup> 1 Tim. v. 22.<sup>2</sup> 1 Cor. v. 11.<sup>9</sup> P. Syr.<sup>2</sup> Ephes. v. 6.<sup>1</sup> Matt. xviii. 17.<sup>4</sup> Hag. i. 5.

you require further comfort and counsel come to your spiritual guides, "open your griefs to them, that by the ministry of God's Holy Word you may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of your conscience." Thus you will stand with joy before the judgment-seat of Christ. Remember that the Church exists not for your destruction, but for your edification<sup>5</sup>. Think of her ministers, when they speak to you of Church discipline, not "as having dominion over your faith, but as *helpers of your joy*"<sup>6</sup>. She denounces God's judgments against sin, in order that you may *escape* them. Say not, therefore, because you do not see her laws put in force, that they are obsolete. Penalties for their breach may not be inflicted, but the laws themselves are immortal. They will last as long as the world endures. Doomsday itself will not *repeal* but *confirm* them. They are not obsolete, unless Scripture be obsolete; unless the gates of hell shall prevail against the Church of Christ; unless the souls of men are mortal, and their bodies will rise no more; unless the flames of hell are quenched, and the joys of heaven have faded away!

<sup>5</sup> 2 Cor. x. 8.

<sup>6</sup> 2 Cor. i. 24.

## DISCOURSE VII.

## SELF-SACRIFICE FOR DIVINE WORSHIP.

2 SAM. xxiv. 24.

"And the king said unto Araunah, Nay ; but I will surely buy it of thee at a price : neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

A SERMON will be preached in this chapel on this day fortnight, being the last Sunday of the present quarter, in behalf of a design, which has received the sanction of the visitor of the school and the vicar and churchwardens of the parish, for repairing that portion of the parish Church which is occupied on Sunday mornings by the school, with a view to the provision of *kneelings*, and of rendering it in other respects decorous, and ornamental to the Church. A hope is entertained that means may be found for executing this plan in the ensuing summer vacation ; and there would, I think, be cause for *regret*, if any of the members of this institution were *excluded* from lending their aid, however *small*, to a work intended for the benefit of present and future generations, and tending to promote the interests of piety and devotion among us.

I should anticipate that it would be a source of satisfaction to you all, that, by participating in this work, you may lay up in store an enjoyment for yourselves in future years, when in revisiting the place of your education, and entering those sacred walls, you may be enabled to reflect that you have done something for the advancement of religion, and the promotion of God's glory in that place. This, I apprehend, will be a greater gratification to you than any which you could derive from the employment of your worldly means upon transitory pleasures of sense; and it will, I am persuaded, be a source of unmixed satisfaction to us all, that by the opportunity afforded us here of contributing, according to our ability, to *this object, this fabric*, our own Chapel, will be discharging a duty of love and respect, and rendering a beneficial service to the parish Church. Of this, too, I am satisfied, that you will hereafter entertain a cordial regard for what has been, in some degree, your own work, and that those who succeed you will feel it to be their duty to value and to use well the advantages which it will have cost the present generation some little pains to provide.

It cannot be denied that there are few persons of *any rank or age*, who may not render essential service to such designs as these, by practising, from time to time, acts of self-denial, which, however small their immediate fruits, in a pecuniary sense, may be, yet, when performed in the genuine spirit of Christian piety, being peculiarly acceptable to God, will certainly bring with them *that* which is the source of true prosperity in all things, and *without* which nothing can prosper,—I mean the Divine blessing both on the giver and upon the gift, and also on

the object to which it is given, and will go on growing and abounding more and more to God's glory and the public good.

The first lesson of this evening's service<sup>1</sup> presents to us a remarkable instance of self-denial of this description; and I would recommend it to your imitation on this and on other occasions of a like nature which will offer themselves to you in future life.

David, you will remember, as is recorded in that history, now at the close of his long reign, declined to receive as a gift the threshing-floor of Araunah the Jebusite, where he was commanded by the prophet to rear an altar, and to offer sacrifice to the Lord, after the cessation of the pestilence at Jerusalem. Araunah was a man of substance; and David was, for a king, in circumstances even of poverty and distress, produced, there is little reason to doubt, by the three years' famine, which had immediately preceded the plague, and by the long expensive wars in which he had been engaged, and especially by the two very recent rebellions of Sheba and Absalom, and the subsequent war with the Philistines; in addition to which he was employed in making very costly preparations for the erection of the temple of Jerusalem. Yet, notwithstanding these circumstances, David would not accept the liberal overture of Araunah: "The king said unto him, Nay; but I will surely *buy it* of thee *at a price*: neither will I offer burnt offerings unto the Lord my God of that which doth *cost me nothing*."

Let it be remembered that this was not the lan-

<sup>1</sup> Of the seventh Sunday after Trinity.

guage of inexperience, but of old age, which is oftener accused of parsimony than of extravagance; it was uttered by David at the conclusion of his long life, and is therefore entitled to our more especial attention. It proves that David thought that *giving to God* was true *gain*; that *exemption* from the duty of offering to Him was not *profit*, but *loss*. And, acting upon this principle, he *bestowed* what he might have *kept*; he *purchased* what he might have received for nothing; thus leaving us an admonition, by word and deed, that *saving* in God's service is not *economy*; and that *self-sacrifice* for His honour is *true wisdom*.

Let us consider briefly some of the reasons for such sacrifices in behalf of the *religious service and worship* of God.

I should premise, for fear of misapprehension, that the sacrifices of which we speak are not to be made *rashly*, nor for the sake of *worldly fame*; and that we are not to imagine when we make them that we are *profitable to God*; for even if we gave Him all that we have, we should be only giving what is His own; and in our best deeds we are "unprofitable servants<sup>2</sup>;" nor are we to suppose that we can be justified in God's sight by any *works* that we can do; nor is any one, who may have it in his power to make such sacrifices, to think himself better than others who have not the ability to do so, or to imagine that the *actual amount* of contributions, and not their *ratio* to the *means* of the contributor, and the *temper* in which they are given, are the things to be considered; for the poor widow's two mites were a

<sup>2</sup> Luke xvii. 10.



*larger sum* in God's eyes than all the abundant donations of the rich; and "if there be a willing mind, it is accepted according to that a man *hath*, and not according to that he *hath not*."

But, these things being borne in mind, let us proceed to observe, that the *best things* are due to the *best objects*. And what is *so good* as God? what so good in *itself*? what so good *to us*? Who can measure His glory? who can declare His power? who can fathom the depths of His mercy? And if even the *heathen*, acting on the dictates of the *natural law* "written in his heart," (as to the *gift*, I mean, not its *object*,) thought nothing too costly for the service of *his deities*,<sup>3</sup> if he spared neither time, nor labour, nor expense, in doing them honour; if the finest timber, and the whitest marble, and the richest treasures of silver, and gold, and jewels, were devoted to their service; if the skill of the noblest architects, painters, and sculptors, was thought to be most worthily employed when labouring for their glory, and temples of deities were like royal palaces, while palaces of nobles and of statesmen were like lowly cottages, how much more ought *they*, who dwell at ease in "ceiled houses,"<sup>4</sup> in a Christian land, to bethink themselves that expense and luxury in *worldly* things, and thrift and parsimony in the things of God, is a poor, mean, selfish, miserable, and ungrateful return to the great Giver of all good, for His temporal and spiritual bounties?

And let it not be said, my brethren, that because God looks at the *heart*, therefore *externals* in religion are of little moment. We cannot be ignorant that

<sup>3</sup> 2 Cor. viii. 12.

<sup>4</sup> Rom. ii. 15.

<sup>5</sup> Hag. i. 4.

barrenness and scanty penury in sacred things *proceeds from*, and *produces*, coldness and deadness of heart in God's service. We know that God Himself declares in His Word that He will *not be served cheaply*; that He will not be put off with the meagre sacrifices of the lame and the blind, which He says by the prophet, render "His altar contemptible<sup>6</sup>;" that "whatsoever hath a blemish ye shall not offer<sup>7</sup>;" that by His command, every oblation to Him is to be of the first and best; whatsoever was earliest ripe was to be consecrated upon His altar; the fatness of the fold and of the stall are to be His; that to Him belong the best of the flocks of Kedar, and of all the rams of Nebaioth.

We also know that the advancement of God's glory is the one great end for which a Christian is born and lives; that "Hallowed be Thy Name," O God<sup>8</sup>, is to be the first desire of our hearts, and the first petition of our lips, and that God's Name cannot be hallowed without a reverent regard for His worship and service.

Nor let *other* duties, however important, I mean the duties we owe to *man*, be pleaded in opposition to that of making sacrifices for God's worship. Let us never *contrast* things which *agree*. "*Mercy and Truth are met together; Righteousness and Peace have kissed each other<sup>9</sup>.*" Let us not pluck them from their embrace; let us not put asunder what God has joined together. The wise man advises us not to say of religious duties, "*this is worse than that*, for in time they shall *all* be well approved<sup>1</sup>."

<sup>6</sup> Mal. i. 7, 8.

<sup>7</sup> Lev. xxii. 20.

<sup>8</sup> Matt. vi. 9.

<sup>9</sup> Ps. lxxxv. 10.

<sup>1</sup> Eccus. xxxix. 34.

Let us not allege, then, that we give our money in *charity* to the *poor*, as God bids us, and cannot therefore, offer to *Him*. Any one who would make this plea, would betray that he had little real love for the poor; for if he loved them truly he would love them for God's sake; and if for God's sake, he would love God; and loving Him, he would, above all things, honour His service. Ask yourselves, my brethren, can you render a greater service to the *poor*, than by teaching them, by your works, to reverence *God's House*, to value the privileges of public worship, and to seek "*first the kingdom of God and His righteousness?*" It may not be questioned, that David, who had<sup>1</sup> said, "Blessed is the man who considereth the poor and needy<sup>2</sup>," did not neglect to relieve the afflicted families which had recently suffered in the famine and the plague; but yet his "zeal for the Lord's house consumed him<sup>3</sup>;" it was his piety which made him charitable to man, "for he that honoureth God hath mercy on the poor<sup>4</sup>;" even then he was ready and eager, and made sacrifices both for the purchase of the threshing-floor and the erection of the temple. Be it also remembered, that he who was offended by the pouring of the precious spikenard upon our Lord's head, was the traitor *Judas*; and when he asked why was this waste made,—for the ointment might have been sold for three hundred pence and given to the poor,—our Lord rebuked him, and *blessed* the woman who had done the deed; and thus, the Divine Teacher Who had commanded the young man to "sell all that he had,

<sup>1</sup> Matt. vi. 39.<sup>2</sup> Ps. xli. 1.<sup>3</sup> Ps. cxix. 139.<sup>4</sup> Prov. xiv. 31.

and to give to the poor<sup>6</sup>," has left to us the important lesson, that we are never to set the love of man before or against the love of God; and that neither charity without piety, nor piety without charity, but the *union* of the one with the other, is most acceptable to Him.

But not only by expenditure for God, do we perform a duty, laid upon us alike by nature, by reason, and by Christianity; we may also rest assured, that the most efficient method for keeping alive in our hearts a zeal for God and for His service, is by *making sacrifices* for it. We are apt to value little what we obtain with ease. What we can have for nothing we are prone to regard as nothing worth. God has affixed *labour* as the condition of the attainment and preservation of what is good and great; and having done so, He has also graciously provided that previous labour should increase the appetite, with which an object is desired, and should enhance the delight with which it is enjoyed; and thus He has given us both an *encouragement* to labour, and a *reward* for it.

Besides this, let us consider how beneficial an influence such sacrifices exercise upon the mind and practice of *others*. If you deny yourself a gratification, if you undergo labour for religion, you not only increase your own love for it, you also prove to *others* that you are in earnest about it; and you thus inspire them with greater esteem for what you highly value. *Your* self-sacrifice will produce *other* sacrifices. The greater *your* exertions, the greater will be *theirs*; and thus, while the considerations of

<sup>6</sup> Matt. xix. 21.

mere economy, and the calculations of bare utility, which are busied only in planning what may be *saved*, rarely attain their own ends, and prove eventually neither economical nor useful; on the other hand, it will often be found that one or two examples of self-sacrifice kindle a fervent spirit, and diffuse a healthy vigour through the body of a nation; and produce great results, tending alike to the glorification of God's name, and the advancement of pious zeal and hearty devotion in a people; and thus, nothing in the end is so *economical* as *religious generosity*, nothing so *useful* as *pious munificence*.

In illustration of these assertions, let me refer to the inestimable advantages derived from the Cathedral churches of our own country. Without any disparagement to the simple fabrics which have their appropriate place and duties in the rural village, let us reflect what service is rendered to the nation by these glorious sacred edifices. Far be it from us to regard their splendour as superfluous, or to condemn the dignity of their ceremonial, and the sumptuousness of their decorations as vain and ostentatious pageantry. No; we would willingly and gladly consent to abandon all other grounds of vindication, if the language of apology should ever be necessary, and to maintain their cause on the single plea of *economy and utility*. For what can, my brethren, be more *useful* to us than to be reminded of another world? to be taught by permanent, visible, practical evidence, that there exists something in heaven which deserves and demands the sacrifice of all that human wealth, and power, and skill, has to bestow? "*They dreamt not of a perishable home, who thus*

could build ?” What more *useful*, than to remember the truth which they teach us, that this world’s pomp and glories are not worthy and satisfying objects of our thoughts and aspirations? What more valuable than the corrective, chastening, and elevating power which these majestic Minsters exercise? What more beneficial than the silent influence of religious meditation and penitential sadness, which they inspire in our mind? What more *economical*, especially in an age of luxurious expense, when the temporal things which *are seen* tempt men to forget the eternal things which are *not seen*? And how can a nation be grateful enough to Almighty God for the existence of these holy temples, which deliver us from the reproach and ignominy which we should incur, if it could be said of us, that the most sumptuous buildings we possess were designed to minister to our worldly vanity, to our boastful pride, or to our mere animal and sensual gratifications?

Yes, my brethren, these fabrics stand as incitements and examples to us all, to be zealous for God’s service. They have a *creative* power. They tend to maintain the spirit among us which repairs old churches and which builds new ones, and we know not into what spiritual poverty we might sink, if they did not exist.

We do not, indeed, read what were the immediate consequences of the act of David before us; we do not know precisely what influence it exercised on his family and people. But it is well worthy of remark, that, while with respect to himself we are

<sup>1</sup> Wm. Wordsworth, Sonnet on King’s College Chapel, Cambridge.



informed, in the next chapter to that in which this incident is recorded, that such was his devotion to the worship of Almighty God, that he had made vast preparations for the temple of the Lord, he is there represented as charging all the princes of Israel to assist Solomon his son in its erection; and we *do know* how joyfully and cheerfully they contributed to the building, which, you will remember, was erected in the very spot which David purchased from Araunah, and which was then consecrated to God; and we may well believe, that the recollection of David's disinterestedness there did much to stimulate the national munificence, and that thus the threshing-floor of Araunah not only afforded the foundation, but also augmented the magnificence of the glorious temple of Solomon.

## DISCOURSE VIII.

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ON THE RELATION OF CHURCH DISCIPLINE TO  
SCHOOL DISCIPLINE.

## PART II.

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LAM. iii. 27.

“ It is good for a man to bear the yoke in his youth.”

IN conformity with the notice which was given two Sundays ago, an opportunity is afforded us to-day of contributing, according to our ability, to a design for improving that portion of the parish Church, which is assigned to the use of the school, with a view of providing *kneelings* there, and of rendering it in other respects decorous and ornamental to the Church. On that occasion you were called upon to consider the duty and benefit of making sacrifices for the worship of Almighty God, by a reference to the example of David, which was then presented to you. You were led to reflect, how pious care for the externals of religion conduces to maintain in a country a spirit of devotion, and were exhorted to bear in mind this principle in future life.

Let me now advert to *another* point which is suggested to us by the present undertaking, and which, like the former, is of general and permanent applica-

tion. The present design is, as you have heard, not only to repair, but also to provide *kneelings* in the Church for the school. I will not now enter into any enquiry concerning the reasonableness and propriety that we should, by *kneeling* in prayer, give God the homage of our *bodies* as well as of our *souls*; but I would consider this posture in public prayer simply as one *prescribed* by the *competent authority*, and on the present occasion, when one ecclesiastical ordinance is thus brought before us, I would endeavour to state to you the grounds upon which we owe respect and obedience *generally* to the ritual injunction of the Church; a subject of much importance, and deserving greater attention, on account of the misapprehensions, from which even good and pious persons have not been always free in their reasonings upon it<sup>1</sup>.

You may recollect that in a former discourse upon our present text, I reminded you of the desire which the Church has expressed in her Book of Common Prayer, for the restoration of that spiritual discipline, which has for its object the censure and correction of grave *moral offences*. The Church, you were instructed, is commissioned by Christ Himself to exercise this discipline, and it would be a grievous error to suppose that if she spares such *offences* she spares the *offenders*<sup>2</sup>, or that by not censuring sin she confers a benefit on the sinner; and it is fearfully true, that in the case of grievous wilful delinquencies, peace without penitence in this world will lead to

<sup>1</sup> See the objections considered in *Theophilus Anglicanus*, pt. iv. ch. ii.

<sup>2</sup> S. Aug. iv. 674, 1020.

eternal misery in that which is to come, and lenity from man will bring with it condemnation from God. You were led to contemplate the evils arising from relaxation of such discipline, not only to the individual thus treated, but to the Church and nation to which he belongs; to remember that impunity in one case leads to sin in others; that a judge *punishes the innocent*<sup>3</sup> when he *s pares the guilty*; you were exhorted to contemplate the practice of Christian antiquity in this respect, and to consider, not only the evils arising from the absence of such restraints, but also the great benefit which individuals and societies derive from its presence, benefits secular and spiritual, blessings many and great here, infinite and eternal hereafter.

In order that you might perceive that this subject nearly concerns *ourselves*, your attention was directed to the special obligations which lie upon all places of education, to labour in maintaining and strengthening this moral discipline, and especially upon all *English* schools, which are the seminaries of the national Church, and particularly upon those which, like our own, were founded in a spirit of obedience to the laws of such discipline, and of desire for their maintenance and efficiency. You were exhorted to bear in mind that your own duty as young men was an important and solemn one; consisting, as it does, in your not allowing yourselves to be betrayed by any relaxations of ecclesiastical discipline into loose and erroneous notions concerning the immovable and eternal principles of morality; that, as the great

<sup>3</sup> 4 Coke, 45. Minatur innocentibus qui parcit nocentibus.—  
5 Coke, 109. Semper impunitas ad deteriora invitat.

statesman and philosopher of antiquity declared, no wise or good man would accept, even if he might, the Lydian Ring of Secrecy and Impunity<sup>4</sup>; and so, no prospect of escaping human censure must ever prevail on you to disregard the commands of Scripture, and the comminations of the Church; and, since obedience to moral laws is not only the sure foundation of your own happiness, but also a pledge that you will assist your spiritual mother in the legitimate exercise of her authority, and thus promote the welfare of England and of the world, that therefore it was good for you to "bear the yoke of discipline in your *youth*," good for you as individuals, good for you as children and as scholars, good for you as members of society, good for you as citizens, good for you as Christians and as beings destined for a glorious immortality.

Let us now pass to the second part of this subject, and consider what our duties are with regard to the rites and ceremonies of our Church; and let us treat this portion of the subject, as the former, with special reference to *ourselves* as *members* of an English school, and let us examine here whether in this respect, as well as in *moral* discipline, it be not good for you to "bear the yoke in your youth."

Let us first define the terms rites and ceremonies. Rites are observances<sup>5</sup> dictated (*ῥητοί*) and established by competent authority; ceremonies are religious acts which indicate devout regard for the objects about which religion is concerned. And to explain further the words as we here use them, let it be added, that by rites and ceremonies we mean such

<sup>4</sup> Cic. de Offic. iii. ix. 4.

<sup>5</sup> Hey's Lectures, ii. 618.

external ordinances as are prescribed in the *Book of Common Prayer* of the united Church of England, and *such alone*. These observances are of two kinds; either they are human ordinances concerning divinely appointed acts, or else they rest wholly on human authority. Prayer, the administration of the sacraments, fasting, reading the Scriptures, are all commanded in the Word of God, but the *time*, the *manner*, the *degree*, in which these religious duties are to be performed, is not specified there. The *attitude* of prayer, the *position* and the *attire* of the minister, the making of *responses*, the observance of certain festivals; these, on the other hand, are not prescribed in Scripture, but rest wholly on human authority. We must also observe the difference between *Christian doctrine*, and *ecclesiastical discipline*; we must bear in mind that, while no Church can without sin, increase or diminish the articles of Christian faith<sup>6</sup>, the rites and ceremonies of which we now speak were things *indifferent*, *before* they were enjoined, and that they remain indifferent *in themselves* after they have been established; that they might have been ordered differently, and may be so ordered hereafter by the power which ordered them at first; and that they may vary<sup>7</sup> in various places, whereas the doctrines and precepts of Christianity are ever the same in all<sup>8</sup>.

Let it also be declared that it is the bounden duty

<sup>6</sup> See the references in *Theoph. Anglican.* pt. ii. ch. v. pp. 172, 176.

<sup>7</sup> S. Aug. ii. p. 186, 188. Thirty-nine Articles, art. xxxiv.

<sup>8</sup> Art. vi. xx.—Bp. Sanderson's *Sermons*, pt. i. p. 302, pt. ii. p. 177, pt. iii. p. 10, ed. 1673-4.



of all who prescribe rites and ceremonies to take good heed on their part that they enjoin nothing prejudicial to the liberty with which Christ has made us free; that they order nothing which does not tend to edification; nothing superfluous; nothing grievous to be borne; nothing inconsistent with the apostolic rule, that "all things be done decently and in order"<sup>9</sup>; and, above all, that they do not venture to prescribe to their people any external acts as meritorious, or necessary to salvation, and thus render themselves liable to the condemnation which the Pharisee in earlier times, and the Romanist in later days,<sup>9</sup> has incurred, of "teaching for *doctrines* the *commandments of men*".

These things being so, is it not, it may now be asked, unnecessary and unreasonable to lay much stress upon the observance of these rites and ceremonies? You confess them, it may be said, to be indifferent; are they not then matters of little importance? Is the free spirit of man to be made subject to them? Is he to be brought into bondage to such elements as these? To which enquiries we reply; Let these ceremonies *be* unimportant; let them, if you will, be trivial; but this, be it observed, is in no sort the point at issue; the real question is this: *Are they commanded by the lawful authority?* Certainly, my brethren, they are. These rites and ceremonies are enjoined by *all* the authority, ecclesiastical and civil, of the realm<sup>2</sup>. And can it be said, that respect to lawful authority is a trifle? Is

<sup>9</sup> 1 Cor. xiv. 40.

<sup>1</sup> Mark vii. 7.

<sup>2</sup> Bp. Gibson's Codex, p. 947. See Articles xx. xxxiv. xxxix. Canon xxx.

obedience to it of little importance? The things enjoined are indeed, *in themselves*, indifferent; but the indifference of that which is commanded can never make our *obedience* to the command a matter of *indifference*. If this were so to be, or so to be considered, what would become of the authority of princes, of magistrates, and of parents? All its foundations would be destroyed; all civil society would be at an end. It is indeed certain, that no human authority should ever induce us to disobey God; but it is *equally certain* that we *do* disobey God in the most sinful manner, when we refuse obedience to lawful human authority in all its commands which are not clearly unlawful. As, when we are subject to a human superior, we are subject to him as unto God, and are rewarded by God accordingly; so, by disobeying lawful human authority, we disobey God<sup>3</sup>: for “whosoever resisteth the power, resisteth the ordinance of God; and they that *resist*,” adds St. Paul, “shall receive to themselves damnation<sup>4</sup>.”

I might proceed to show how *indifferent* things are, in fact, the best and most effectual tests of obedience; and how<sup>5</sup> Christ Himself took care to teach us a lesson of submission by obeying human authorities in matters of indifference; but on these topics we have not now time to dwell. Let me conclude this part of the subject by translating certain words of St. Augustine<sup>6</sup> which supply an appropriate illustration of our argument.

“The prophet Jeremiah,” says he, “commends to

<sup>3</sup> S. Aug. iv. 1056. x. 268.

<sup>4</sup> Rom. xiii. 2.

<sup>5</sup> S. Aug. v. 418. Bp. Sanderson, *Prælect.* x. p. 180.

<sup>6</sup> S. Aug. in Ps. lxx. t. iv. p. 1028.

us the example of Jonadab, who ordered his sons to abstain from wine, and not to dwell in houses, but in tents<sup>7</sup>. They obeyed their father's injunctions, and for this obedience they were blessed by God. Yet they had received these commands, not from God, but from their father. Still, however, they so received them as if they had come from the Lord their God; because, although the Lord had *not* commanded them to abstain from wine, and to dwell in tents, yet He *had* commanded *children to obey their parents*. Then, and then only, ought a son *not* to obey his father, when his father commands anything against the law of God; but when a father orders what is not against the law of God, he is to be obeyed *as God*."

If, my brethren, in this passage we substitute the name of our own spiritual mother, the *Church*, for that of *Jonadab*, and *ourselves* for his *children*, we shall have a very correct statement of our own obligations to observe the rites and ceremonies of the Church.

But here an objection may perhaps be made. It may be alleged, that although the justice of the above observations may not be questioned, yet that an exact conformity to the ritual orders of the Church is not in all cases practicable, as appears from the fact that they who are most anxious to show their obedience to them, do not comply with *all* her requisitions; and if *any* liberty be allowed in this respect, who, it may be asked, shall prescribe its limits? If any deviation be tolerated in one case, how can it be censured in others? To this it

<sup>7</sup> Jer. xxxv. 6.

is replied, that if obedience in some cases be (as is alleged) impracticable, it is certain that there it is not *required*; for the law is not violated by the non-compliance of him who *cannot* obey it<sup>8</sup>. But this by no means justifies non-compliance where obedience is possible, and of such cases alone we speak; nor do we venture to judge of the power which *others* may possess of rendering the obedience which is due; our concern, my brethren, is with *ourselves*. "Who art thou that judgest another man's servant? to his own master he standeth or falleth<sup>9</sup>." But the difficulty of *obedience* in some cases, so far from justifying any inobservance in others, is in itself a very strong argument for obedience wherever obedience is possible. Let us consider one instance of many. The rubric directs that morning and evening prayer shall be said daily throughout the year in all churches, so that all persons may have the blessed opportunity of commencing and closing their day with confession, supplication, and thanksgiving, to Almighty God. This, by the deficiency of Churches and of pastors, has now, in many places, become very difficult, if not impossible; and a great part of the people is thus deprived of that privilege of their Christian inheritance which the Church designed for them. But this very impossibility proves the great importance of obedience where it is possible. For *how* has the observance of this law become difficult or impossible? Simply, by not *having been observed*. If high and low, rich and poor, ministers

<sup>8</sup> As the legal maxims affirm: Hobbes, 96. *Lex non cogit ad impossibilia*. 12 Coke, 89. *Lex non intendit aliquid (quidquam) impossibile; Necessitas quod cogit excusat*.

<sup>9</sup> Rom. xiv. 4.

and people, had concurred in *obeying* the law, as they did in *making* it, a devotional zeal would have been kept alive in the nation, which would never have permitted that spiritual destitution to arise which now makes obedience so difficult.

It is a law of God's providence, that they who will not obey when they can, shall find it very hard to obey when they would. "*Peccati pœna peccatum.*" "Woe unto the soul of the disobedient," says God, "for they have rewarded evil unto themselves; and the reward of their hands shall be given them. They have chosen their own ways, and I also will choose their delusions<sup>1</sup>; their own wickedness shall correct them, and their backslidings shall reprove them<sup>2</sup>;" they shall know that "wherewithal a man sinneth, by the same also shall he be punished<sup>3</sup>." The neglect of a blessing is chastised by its loss. Our Lord hid Himself from those who would not hear Him. And not only are we punished for disobedience by a deterioration of *external circumstances*, but also by a degeneracy *within* ourselves. By disobeying we become unable and unwilling to obey. It seems fit to consider, whether it may not have been by intermission of *daily* public prayers, that our prayers, even our *Sunday* prayers, have become tedious to some, and that they have reduced the measure of their public worship to attendance in some cases at one weekly service, in others to *no* service at all: so that at length they almost shrink from a consideration of their duty in this respect, and instead of obeying the laws in their own practice (oh, what a miserable and

<sup>1</sup> Is. iii. 9, 11; lxvi. 3, 4.

<sup>2</sup> Jer. ii. 19.

<sup>3</sup> Wisd. xi. 16.

shameful result!) are prone to censure obedience to them in others as superstition. But, my brethren, what is the inference of all this? Is it, that, because we have lost much, we should therefore lose more? God forbid! It is rather, that we should hold fast what we have, that we should strengthen the things that remain<sup>4</sup>, so that we may, by God's grace, recover both our power and our will to obey.

And that we may understand more clearly how important it is to treat these ordinances with reverence, let us consider a little longer the evils which arise from their neglect. First of all, disobedience has no limit: one act of it leads to another; he who disobeys in *some* things, will soon be disobedient in *more* of the same kind; and he will carry his disobedience into *other* matters. He who wilfully disobeys the Church, "which they," says Hooker<sup>5</sup>, "who follow with humility the ways of peace, honour, reverence, and obey, in the very *next degree unto God*," will not scruple to disobey his Sovereign or his Parents; he will disobey his own Reason, and rebel against his own Conscience, and become the slave of his own unruly Passions. And this spirit of disobedience, when it becomes widely diffused in a country, has its natural issues in two extremes, both evil and dangerous; it carries some persons to an impatience of all order and authority, to disunion, to freedom, and to atheism; while others, who are <sup>6</sup> *thinking* with looking in vain for fixed rules and for weary obedience to the laws on the part of those implicit object to them, are led to desert their own who are sup.

<sup>4</sup> Rev. iii. 1. lxxi. 7. See also 8. August. in Psalm lxxxviii.

<sup>5</sup> Hooker *v*et. 246. *Misera servitus, ubi jus vagum.*

<sup>6</sup> 4 Coke *Ins*



communion, and to frame or join other religious societies ; and ecclesiastical discord and civil distraction and dissolution is the inevitable result.

Some, indeed, would convert the disobedience of her children into an argument against the Church. But, let us remember, that while many things in this world may prevent the *exercise* of authority, they do *not* prevent *our submission* to it. The responsibility, therefore, of the weight of this objection lies with *us*. It is not that the Church is wanting in her duty to us, but we, I speak both of clergy and laity, are wanting in our duty to her ; and we know not how many schismatics and sceptics we make on the one side, nor how many Romanists on the other, nor how many revolutionists on all sides, by our neglect of her authority. It is only by believing, and by boldly professing to the world, that we have a Church founded on the basis of Scripture and primitive antiquity, and by dutifully obeying her injunctions, that we can hope to secure ourselves and our country from the enemies that threaten her from opposite quarters. These are no idle speculations ; they are confirmed by sad experience ; the condition of this kingdom two hundred years ago bears lamentable evidence that this is no ungrounded assertion. At that period all the foundations of ecclesiastical and civil authority were overthrown, and it is a fact attested alike by all, that no age was ever so favourable as that for the growth of Irreligion on the one hand, and of Romanism on the other<sup>7</sup>.

<sup>7</sup> See the remarkable testimonies on this subject by Lord Clarendon, Bp. Saunderson, and others, cited in the *Christian Institutes*, iv. 555. 579, 580, 581, 582.

But let us turn from the evils of disobedience to the benefits of the contrary course. And here, my brethren, our own duty in a place of Education again presses itself upon our notice. Consider the blessings to be derived from the observance of these laws. With respect, first, to the practices which they enjoin. In order to ascertain what the character of our *beginnings* in this life ought to be, we must cast our eyes forward to the *ends* which we hope to attain. We are designed by God to become fellow-worshippers with the angels of heaven: the life and joy of angels consists in praising God: let us, then, strive to prepare ourselves for that heavenly service. And how is this to be done? Not surely by religious indifference and coldness from our youth upward to our manhood; but by forming and cherishing habits of devotion in *early life*. Thus the worship of God will become a joy to us. "Choose what is best," says a wise man, "and by use it will become the sweetest." Strive, therefore, and pray while you are young that God's sabbaths<sup>8</sup> may be a delight to you, and the holy of the Lord honourable. "Love the habitation of His House, and the place where His honour dwelleth<sup>9</sup>." Begin early to look with joy upon the recurrence of the solemn seasons and the sacred festivals of the Christian year. Such a spirit as this will make you blessed upon earth, and will prepare you for heaven. Your existence will thus be adorned with spiritual beauty; your life will be like a journey along a fair road, passing near beautiful buildings, and enjoying bright prospects. For what are the views of the objects which art or nature can present

<sup>8</sup> Isaiah lviii. 13.

<sup>9</sup> Psalm xxvi. 8.

to you, compared with saintly and heavenly visions? What are *other* pictures compared with those which the Church exhibits to your eyes; pictures of Christ's Nativity, of His Epiphany, of His precious Death and Burial, of His glorious Resurrection and Ascension into heaven, of the descent of the Holy Spirit; pictures of the martyrdom of Saints, and of the Apostles standing before kings and senates, singing praises in prisons, preaching and praying by riversides and on the sea-shore? The contemplation of such things as these will give health to your intellect, and fervour to your imagination; will confirm your faith,\* and will guide your practice; will make you happier in the society of men, and more fit for the company of angels.

Again, what blessedness is there in Obedience itself! Surely that is a delightful sensation, which we feel, when obeying the laws to which we are subject as members of the Church; surely it is a blessed consciousness, that by so doing we act in concert with God's creation; that we are in harmony with the elements and the seasons, with the sun, the moon, and the choir of stars, who all perform their offices with punctual alacrity; that, when we all worship God together in one and the same manner, and are united with each other in posture and in voice, we become more closely bound together in a holy and peaceful fellowship; and that our unity is strengthened by uniformity. Surely it is no small gratification to reflect, that we are thus made *one* with the generations that are past and with those that are to come. Nor is it of little moment that the Church, while she exists in this orderly and regular state of cheerful and united obedience of her children, presents to the eyes of

men and angels that sacred appearance in which she is described by the Spirit of God in Holy Writ. Is she in Scripture called the Spouse of Christ<sup>1</sup>? Behold! by good order and by harmony she appears clad in bridal array and decked with royal beauty<sup>2</sup>. Is she there entitled the Vineyard of God<sup>3</sup>? When she is in the condition we have described, she is seen flourishing with fresh leaves, and adorned with goodly fruit. Is she the Kingdom of God? Lo! she now gives sound laws, and her subjects obey them. Is she described in the Word of God as the City of the great King? Of her the Psalmist might now rightly say, "mark well her bulwarks, and set up her towers<sup>4</sup>." Is she likened to an Army glorious with banners<sup>5</sup>? While she is thus marshalled in goodly array, the obedience of her soldiers renders her invincible.

Therefore, by all these glorious titles, titles all of order, discipline, and union, which it has pleased God to assign to the Church of Christ, let me exhort you, my brethren, to be faithful to her. If by unruliness you should attempt to deprive her of any of these prerogatives, you would render yourselves unworthy of the name of members of the body of Christ. Be sure that nothing is so ignoble as disrespect to just authority; no proof more certain of a plebeian mind than disobedience; nothing more characteristic of the gentle, the noble, and the brave, than reverent submission to the majesty of law. And thanks be to the Divine Goodness, we may rejoice, my brethren, that in this our beloved Country, from the earliest times, loyalty to the prince, piety to God

<sup>1</sup> Ps. xlv. 9—13.<sup>2</sup> Eph. v. 21—33.<sup>3</sup> Isa. v. 7.<sup>4</sup> Ps. xlviii. 13.<sup>5</sup> Cant. vi. 4—10.

and love of His Church have gone together hand in hand with high birth, dignified station, and honourably gotten wealth. In proof whereof we might appeal to the mottoes of the most ancient and noble families of the land, which breathe for the most part some sentiment of faith, virtue, and devotion.

In conclusion, to revert to the object which we have now immediately in view, I cannot but hail as a favourable omen of the love and veneration which the members of this Institution entertain for the Church of their country, that a design, intended to promote our affection and obedience to her is <sup>about</sup>, I trust, to be now speedily and successfully executed by their co-operation. We must, indeed, never feel satisfied that we have discharged our duty in public worship, until we all join in *the responses*<sup>6</sup>, as well as *kneel* in prayer; and I confidently anticipate, that one act of obedience on your part will lead to the other; and it will, I am sure, be a source of gratification to you to learn, that in the short interval of time which has elapsed since my first address to you<sup>7</sup> on this subject, our present undertaking has received cordial encouragement from some who have gone forth from our walls into the world, and who have shown that, though severed from us by time and space, they feel an interest in our welfare, and have further declared their approval of this design by contributing to it. I cannot more fitly conclude this discourse, nor make a more auspicious commencement of our collections for this object, than by proposing to you for your imitation the

<sup>6</sup> See below, Discourse XIII.

<sup>7</sup> Above, Discourse VIII.

example, in this respect, of those who have preceded you, and by presenting publicly, in this sacred place, in their names, the donations received from them in private, so that thus, by the combination of their offerings with our own, and by the consecration of them all to God, both the absent and the present both the former and the actual members of this Institution may thus, in God's immediate presence, join heart and hand in promoting a work designed to advance His glory, the good of His Church, and the welfare of this school in present and future generations.

[The portion in the parish church assigned to the school, was rebuilt in the autumn of 1812 from the funds collected on this occasion, being in all 230*l.* 18*s.* 6*d.*, to which the sum of 50*l.* was added from the school trust. ΤΩ, ΘΕΩ, ΔΟΞΑ.]



## DISCOURSE IX.

HISTORY AND USE OF CATECHIZING IN CHRISTIAN  
SCHOOLS.

EPHES. iv. 11, 12.

"Some évangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

ON the present occasion I propose to call your attention to the uses to be derived from one of the most valuable instruments of Christian teaching—I mean, our Church Catechism; in reference to which subject, the origin and aims of catechizing, that is, of oral instruction by question and answer in the Christian Church, and especially in that part of it to which we belong, will naturally claim our attention.

A year will have elapsed to-day since the practice of catechizing after the second lesson at evening prayer was commenced<sup>1</sup> in this place. Some of you may remember that the subject was then introduced<sup>2</sup> to your notice in connexion with the evangelist and martyr St. Mark, whom we commemorate to-day.

<sup>1</sup> On St. Mark's day, 1841.

<sup>2</sup> Sermons at Harrow School, Lond. 1841, pp. 42, 43.

He was bishop of Alexandria, in Egypt, for the period of ten years<sup>3</sup>; and having been sent thither by his spiritual father in Christ, St. Peter, is recorded to have been the founder of what was termed the catechetical school in that city<sup>4</sup>,—the most celebrated among all the seminaries of that class in the Christian world, and the nursery of other famous institutions like itself.

The city in which St. Mark resided as a Christian bishop was, you will remember, renowned far and wide for its wealth and commerce; but it was still more distinguished by its literary and scientific eminence. Its former princes, the Ptolemies, had been the most munificent patrons of letters of whom we read in ancient history. Here was that noble Library, which contained all the intellectual treasures of antiquity; here was that famous Museum, the most learned University in the world; here flourished a race of poets, philosophers, historians, critics, and rhetoricians, such as no other city but Athens had produced. At the time when St. Mark dwelt at Alexandria, that metropolis stood pre-eminent as an intellectual school. Its professors of philosophy and theology were distributed into four different classes<sup>5</sup>, one of which consisted of the priests of Egypt, whose fathers had instructed Pythagoras and Plato; another of these four classes comprised the philosophers of Greece; a third the magi of the east; a fourth the rabbies of the Jews, who might have referred with pride to the translation of the Hebrew

<sup>3</sup> Euseb. H. E. iv. 11.

<sup>4</sup> Euseb. H. E. v. 10. Hieron. de Script. c. 36.

<sup>5</sup> Vopisc. vit. Saturnin. Alexandriæ Christianarum sectarum auctores, Græci philosophi, Judaici et Orientis Magi.

Scriptures made in this city by the Seventy Interpreters, at the command of Ptolemy Philadelphus.

Let us now contemplate St. Mark in the midst of such a scene as this. Nothing can evince more clearly his confidence in the truth of the cause of the Gospel, than that he should venture to engage in the duties of a Christian teacher and bishop in a city like Alexandria, where he would be called upon to maintain the doctrines of Jesus against the most enlightened philosophers and priests of the Gentile and Jewish world. Let us observe the course he pursued, and the success which followed his labours. He founded here that Christian school which was annexed to the Christian Church, and remained under the superintendence of the patriarch of Alexandria for several centuries<sup>6</sup>.

Let us trace briefly the history of this school. It is very observable that the heathen philosophers, who were originally the bitterest enemies of the religion which was there taught, were converted by its doctrines, and became instructors within its walls. They were persuaded by the simple eloquence and fervent zeal of St. Mark and his successors; and in the course of a few years these highly gifted philosophers of Egypt were led, by the Divine grace and blessing on the labours of the bishops and teachers of Alexandria, to apply their philosophy, and learning, and genius, to the maintenance of the faith which they had formerly destroyed. One of the earliest among them was Athenagoras<sup>7</sup>, formerly a

<sup>6</sup> Guerike de Scholâ Catecheticâ, p. 109. Euseb. H. E. vi. 3, 8. Rufin. Hist. Eccl. ii. 7.

Philipp. Sidet. ed. Dodwell, p. 486.

Platonist, once the friend of Celsus the bitter adversary of Christianity, but now a Christian apologist. Another was Pantænus, originally a Stoic<sup>8</sup>, then a Missionary in India; a third was the celebrated Clement of Alexandria<sup>9</sup>, formerly a Gentile philosopher, subsequently the learned and eloquent champion of Christian truth, and preceptor of Christian practice. The catechetical school of Alexandria was the prolific mother of other similar establishments, especially of that at Cæsarea. Again, it was not only a seminary of Christian doctrine, but it combined admirable instruction in secular learning with the knowledge of Divine truth. Its teachers, like Moses, were learned in all the wisdom of the Egyptians<sup>1</sup>; they were more versed in the philosophy of Greece, than the Greek philosophers themselves. It produced a race of scholars distinguished by the soundness of their faith<sup>2</sup>, the holiness of their lives, and by their profound and copious erudition. It was very instrumental in diffusing the practice of catechetical instruction; and let it be recollected that "by catechizing," says one of the earliest historians of the Church, Hegesippus, "the world became Christian."

<sup>8</sup> Euseb. v. 10.

<sup>9</sup> S. Hieron. l. c. c. 38. Ep. 83. Euseb. H. E. v. 11. vi. 3. 6. 13, 14.

<sup>1</sup> See the testimonies concerning the studies and teaching of Athenagoras, Pantænus, Clement, Origen, Heraclas, Didymus, (the master of S. Jerome,) in Guerike de Schol. Cat. p. 104. Euseb. H. E. vi. 19, p. 221, ed. 1672.

<sup>2</sup> On its studies and various productions in exegetical, dogmatical, apologetic, polemic, moral and practical theology, see Guerike de Schola Catechet. p. 102.

From these facts, my brethren, we derive on the one hand a strong argument in behalf of our holy faith, which was here put to trial, face to face, with the most famous systems of religion and morals which had been developed by the wisdom of heathen antiquity, and which enjoyed all the advantages of learning and eloquence, besides the influence of wealth and imperial patronage, and long prescriptive possession. Here Christianity descended, as it were, like an obscure and unknown combatant, into the lists of the great philosophical arena of the intellectual world, of antiquity, and wrestled with the most distinguished champions of human wisdom. Albeit it had feeble hands and weak knees, those of humble Galileans, yet by the power of God it was victorious. Yes, and it converted some of the most illustrious of its adversaries from foes into friends, from deadly aggressors of the Gospel, into faithful martyrs of the truth.

By the foundation of this catechetical school, and by the results which it produced, the world saw the fulfilment of the prediction of the Prophet Isaiah concerning the Christianization of Egypt. "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord, and it shall be for a sign and for a witness unto Him in the land of Egypt, and He shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation<sup>3</sup>."

Nor let us omit to acknowledge here a remarkable evidence of God's great mercy in making that same

<sup>3</sup> Isa. xix. 19.

person, St. Mark, who had once for a short time faltered in the faith, when he departed from St. Paul and Barnabas in Pamphylia, an especial instrument in strengthening the belief of the whole world; and let us bless the name of Him, Who out of weakness brought forth strength, in order that the excellency of the power of the Gospel might be shown not to be of *man*, but of *God*, and that men might be taught to pray for God's grace, which can convert the worldly coward into the Christian hero, and to cherish the blessed gift, and to rely on its prevailing power.

Satisfied with this example of its efficiency, and supported by the authority adduced for its practice, we need not dwell longer on the history of catechetical teaching. Suffice it to say, that testimonies in its behalf might readily be brought from very numerous and different quarters. In the annals of heathen philosophy we meet with the example of Socrates, teaching by this method, as presented to us by his scholars Xenophon and Plato. The Hebrew masters or "teachers of babes," catechized their younger scholars in the five Books of Moses till they arrived at ten years of age (whence St. Paul speaks of the Jew as "catechized out of the law,"<sup>4</sup>) at which time they were expected to be thoroughly acquainted with those inspired writings, and were then exercised by the same method in other parts of Hebrew learning. Some have supposed<sup>5</sup> that our Lord's disputation with the doctors in the temple is to be regarded as an example of catechetical prac-

<sup>4</sup> Rom. xi. 20.

<sup>5</sup> Rom. ii. 18.

<sup>6</sup> See Dean Comber's Companion to the Temple, iii. p. 438—443.



tice; and in the Christian Church, catechizing, as is evident from Scripture and ecclesiastical history, was held in peculiar estimation. Theophilus had been catechized, before he received the written Gospel. The eloquent Apollos had been catechized in the way of the Lord. The Catechism taught in the Christian Church is described with precision by the writer to the Hebrews, when he speaks of it as comprising the principles of the doctrine of Christ, having for its foundation "repentance from dead works, and faith towards God<sup>7</sup>," and delivering "the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment;" and it is thus seen to correspond very nearly with the Catechism of the Church of England.

In the first ages of Christianity adult converts were catechized *before* baptism, but the children of *Christian* parents were thus instructed *after*<sup>8</sup> their baptism, as soon as they were competent to learn the elements of Divine truth. Christ loves children with a special love; "Suffer little children," He says, "to come unto me, and forbid them not<sup>9</sup>;" He exhorts His apostles to imitate their innocence and follow their humility. Out of the mouths of babes and sucklings He perfects praise. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, and line upon line; here a little, and there a little<sup>1</sup>." He gathers the lambs of His flock with

<sup>7</sup> Heb. vi. 1.

<sup>8</sup> Comber, Companion to the Temple, iii. 440. Shepherd on the Common Prayer, ii. 262—267.

<sup>9</sup> Mark x. 14.

<sup>1</sup> Isa. xxviii. 9.

If these should be called *small things*, we do not deny that this is "our day of small things<sup>6</sup>;" but we assert also, that nothing is really small in the service of God; and that without these small things we can never arrive at any thing really great.

It is on this principle, again, that all of you who have been confirmed are now invited to the Lord's Table. And let us remember with respect to our own particular case, that if the Church supposes, as she does, that *all* who have been confirmed will be communicants, she is specially entitled to suppose this of *you*; inasmuch as your intellectual and spiritual advantages are far greater than those of the larger class of her members, and because, on account of the influence you may hereafter possess, it is of the greatest importance, both on public and private grounds, that you should early form habits of discharging that duty, on which your happiness and usefulness in life, and your everlasting welfare hereafter, and through you, that of many others, perhaps even of the Church and Country, depends.

It is, let me repeat, on this principle of *obedience*, that these things are done. And with respect to the one last mentioned, let it be generally understood, that in order that no facilities or occasions may be created by your instructors, for the omission of this duty on your part, no one who has been confirmed will be permitted to be absent from school at the time of these celebrations. To express this more plainly—no one who has been confirmed will have leave to go to his friends on Sacrament Sunday. We will not, my beloved in Christ, by giving you

<sup>6</sup> Zech. iv. 10.

leave of absence on these occasions, be in any way accessory to your loss of such opportunities; and we will not lead you to suppose that any invitation from a worldly relative or friend, however dear to you, can be placed in comparison with that of your Lord and Master to His own table.

Having thus considered the first subject of our enquiry, namely, who are they who ought to communicate, I proceed now to state what preparation they ought to make, in order not to communicate unworthily.

And here you must first observe, that want of preparation is indeed, *à priori*, a *disqualification* for admission to the Lord's Table, but is no *excuse*, *à posteriori*, for absence from it. You are commanded by Christ, who commands nothing unreasonable or useless, to do this *in remembrance of Him*; that is, you are enjoined to do it, *with those dispositions*, which beseeem the commemoration of His death. He commands you not only to do it, but to do it in a particular *manner*. You are not only to *come* to this marriage feast, but to come in a *wedding garment*. It is *no answer* to say, that you do not possess this spiritual attire, and that therefore you are to be excused from coming. Your disobedience consists in *not possessing it*. Never then say, as an *excuse* for not coming, that you are not prepared. The Sacrament of the Lord's Supper was not instituted *yesterday*. It has been celebrated in the Church for near two thousand years. Its necessity to a Christian's salvation is as great as ever; and will be so till our Lord's coming to judge the world. You are not therefore taken *by surprise*, when you are invited to partake of it. And further, you enjoy an interval of special

His arm<sup>2</sup>, and carries them in His bosom. He lays His hands upon them and blesses them. It is not the will of His Father that any of them should perish. He sends His ministers forth into the world with the commission to teach all nations whatsoever He has commanded them; He tests the love of the bishops and pastors of His Church by the faithfulness with which they "*feed his lambs*;" and the apostle of Christ orders, that children be brought up in the nurture and admonition of the Lord. And those whom Christ loves, His Church loves. If they are His children, they are hers. She loves them as their mother. In prophetic language, she nurses them on her knees, she satisfies them with the breasts of her consolation, and delights them with the abundance of her glory<sup>3</sup>.

And now to look more nearly to ourselves. We esteem the practice of catechizing, as commended to us by the example of the primitive Church. We find that all Christian communities<sup>4</sup>, however differing in other respects, agree in acknowledging its necessity and its use. We reverence it further as enjoined by the authority of the Church of England in the most emphatic manner. Her rubrics, her canons, the articles of visitatorial inquiry, the edicts of her kings<sup>5</sup>, the charges of her bishops, the sta-

<sup>2</sup> Is. xl. 11.

<sup>3</sup> Is. lxvi. 12.

<sup>4</sup> Staüdlin's *Lehrbuch der Encyclopädie*, &c. p. 378—380, See the Tridentine Catechism (*Libri Symbolic. Eccl. Rom.* p. 101—712. Streitwolf.) Archbishop Plato's and Philaretus's Catechisms of the Greek Church; the collection of Catechisms in *Augusti Libr. Symbol. Eccl. Refor. Elberf.* 1827, and in Hase, *Lib. Sym. Eccl. Evang.* Lips. 1837.

<sup>5</sup> See the Rubrics, Canons, &c. in Bp. Gibson's *Codex*,

tutes of her colleges and schools, all concur in requiring from those whom it concerns the discharge of this duty; and it is to the regular and diligent performance of it, it is to the teaching of precept upon precept, and line upon line, that she looks for the training of her children as good Christians and sound members of her Communion.

Sermons depend mainly on catechizing for their success. The seed of the Preacher is sown in vain, where the soil has not been prepared by the plough of the Catechist. Commended to our use by such authority and by such arguments as these, our Church Catechism possesses special qualities in itself, which entitle it to our admiration and affection. It is comprehensive but not prolix, intelligible but not familiar, uncompromising but not uncharitable. As its materials are excellent, so is their arrangement rational, Scriptural, perspicuous. It informs us of God's love to us in our baptism, before we could be grateful to Him, or were conscious of it; it engages us to love Him Who first loved us. It teaches us, first, what we are to *believe*; secondly, what we are to *do*. It then declares to us, *how* we may obtain God's grace, to think and to do such things as be rightful; namely, by the habitual use of the means of grace, that is, by diligent prayer, and by participation in the Holy Sacrament of the Lord's Supper. Nor, further, is it without a pleasing and grateful acknowledgment to Almighty God, for

pp. 374—378, and the various Injunctions in Dr. Cardwell's Documentary Annals of the Church, i. 266; ii. 5. 14. 22. 323. 327. 332; and Archbp. Laud's History, by H. Wharton, 1695, pp. 517. 521. 537. 547. 562.

His tender mercy, that we can reflect upon the circumstance, that, as the evangelist St. Mark, whose temporary weakness is recorded in the Acts of the Apostles, was used by God as His chosen instrument for strengthening the faith of the Universal Church, by founding the catechetical school at Alexandria, so the Church of England is mainly indebted for her Catechism, and for that instruction which she has now, by its means, for three hundred years afforded to her children, to the superintending care of one who, in the hour of trial, once wavered for a time in his profession, but afterwards gave his body to be burned with a faithful and cheerful heart; and thus has left a cheering encouragement to the weak, a noble example to the strong, and a lesson of charity to all.

My brethren, it was not without the knowledge, sanction, and cordial encouragement of our venerated Diocesan and Visitor, the successor of that patient martyr, that, on the anniversary of this festival, catechizing was commenced in this chapel; and it was also under the same authority, that the observance of the holy days and festivals of the Church, on one of which we are now assembled, was restored. And in this, as in many other respects, this our own school may well be thankful to God, that while, like that of St. Mark, it combines the study of ancient literature with that of sacred truth,—so likewise, as the catechetical school of Alexandria was under the superintendence of the patriarch of that see, this our own institution is under the visitatorial authority of the patriarch of England; and I trust that, when he comes among us in his biennial visits, to impart his apostolic benediction to those among you who



are brought to him as candidates for Confirmation, it may be found that they have been duly instructed in the letter and spirit of that form of sound words which is the subject of our catechetical teaching.

The great philosopher of Athens, Plato, inscribed upon the vestibule of his school the words ΜΗΔΕΙΣ ΑΓΕΩΜΕΤΡΗΤΟΣ ΕΙΣΙΤΩ, *Let no one enter here without a knowledge of geometry.* Let the inscription on our gates be, ΜΗΔΕΙΣ ΑΚΑΤΗΧΗΤΟΣ ΕΞΙΤΩ, *Let no one go forth hence without a sound knowledge of the Catechism.* This I say generally, and without exception; and further, with respect to those who have been confirmed by the Bishop, let this maxim be written "upon the posts of our house and upon our gate," ΜΗΔΕΙΣ ΑΚΟΙΝΩΝΗΤΟΣ ΕΞΙΤΩ ΘΥΡΩΝ, *Let no one go forth without having become a Communicant.*

And think not, I entreat you, that in laying this stress upon these solemn *religious ordinances*, I am calling upon you to rest *in* them or *on* them, as if they were the great *ends* of your Christian life, and not the *means* to these ends. No: but you must never forget, that it is by a due reverence for these *means*, and by a worthy and habitual *use* of them, that these ends will certainly be obtained, and that they *cannot* be gained without them. Let, therefore, this ordinance of catechizing, among others, be turned by you all to good account. The soil is nothing without the seed; but neither is the seed anything without the soil. Be ye, therefore, good soil. "Receive with meekness the engrafted Word<sup>6</sup>." Let those who *are* being

<sup>6</sup> James i. 21.

catechized, and let them also who are not, meditate on the subjects thus brought before them. Let them read, as occasion serves, some good exposition of the Catechism; such, for example, as Archbishop Wake's, Archbishop Secker's, Bishop Nicholson's, Bishop Beveridge's, or Bishop Ken's<sup>7</sup>; not to mention certain works on particular portions of the Catechism, as Bishop Andrewes on the Lord's Prayer, Bishop Pearson on the Creed, and Dr. Barrow on the Decalogue, the Lord's Prayer, and the Sacraments; and let me in the last place, after the example of the pious Bishop Ken<sup>8</sup>, exhort you all to convert your Catechism into *Prayers*. This you may do, by ascribing glory to God, in the words of the Doxology, for the several truths taught in the Creed, and by imploring Him to give you grace to continue stedfast in this faith. You may do it by praying Him to assist you to do your duty to Him and to your neighbour, as it is explained there; you may do it by blessing Him for your baptism, and the other means of grace vouchsafed to you and to all men; and by summing up all in the Divine Prayer

<sup>7</sup> An admirable manual for general use, and specially for Grammar Schools, is supplied by the *Catechetical Questions* of the Rev. Charles Wordsworth, M.A. Second Master of Winchester College. Second ed. 1844. Rivingtons.

<sup>8</sup> See Bp. Ken's Directions for Prayer, taken out of the Church Catechism, at the close of his Exposition, pp. 130—148. ed. 1768. "You will," he says, "be the more encouraged to learn your Catechism, when you see how excellent a help it will be to prayer, for it will at the same time further your knowledge and your devotion both together; and the Prayers I intend to commend to you are chiefly the very answers in the Catechism."

which Christ Himself has taught us. If this be the case, my dearly beloved, we who are now here shall have abundant cause to rejoice together hereafter in the great day of the Lord.

## DISCOURSE X.

## THE YOUNG COMMUNICANT.

ST. LUKE xix. 5, 6.

"And when Jesus came to the place He looked up, and saw him, and said unto him, Zacchæus, make haste and come down, for to day I must abide at thy house; and he made haste and came down, and received him joyfully."

THE city of Jericho stood in a broad and well watered valley, encircled by mountains, at a distance of about thirty miles to the east of Jerusalem, and ten to the west of the river Jordan. It was environed by<sup>1</sup> groves of palm-trees, roses, and balsam, the produce of which was a source of commercial prosperity to the place. In the spring of the last year of His ministry, and a few days only before His passion, our Blessed Lord, followed by a large multitude, having healed a blind man who sat by the way side, was approaching the gate of the city, when a person named Zacchæus, a Jew, holding the office of chief publican at Jericho, attracted his attention. Zacchæus was eager to see Jesus, having heard of His preaching and His miracles; but, as St. Luke informs us, he was little of stature, and Jesus was

<sup>1</sup> Raumer, Palæstina, Lips. 1835, p. 141.

attended by a great crowd. Not being able, therefore, to gratify his desire by following in the train, he ran before, and climbed up into a sycamore-tree by the road side that he might see Jesus, "for He was to pass by that way." The tree called a sycamore by St. Luke is, properly speaking, a species of wild fig-tree, resembling the white mulberry in appearance, growing to a considerable height, and abounding in luxuriant foliage. When Jesus came near the place, He looked up and saw him, and said, "Zacchæus, make haste and come down, for to day I must abide at thy house." And he made haste and came down, and received Him joyfully.

This passage, containing a narrative of one of the latest acts of our blessed Saviour upon earth, and being very descriptive of His wonderful goodness and condescension, and placing before us, as in a picture, the dispositions with which we ought to approach Him, has been regarded by some of the greatest doctors<sup>1</sup> of the Church as very applicable to the circumstances of those who desire devoutly to draw near unto Christ, to behold the gracious presence of their Saviour, and to receive Him into their hearts by faith with thanksgiving in the Sacrament of the Lord's Supper. Let us then consider it with reference to their case, and more particularly to that of those, who, like Zacchæus, are about to receive Christ into their house for the first time.

Zacchæus was a publican, a member of a despised profession, and lived in a rich, fair, and populous city. In like manner we, my brethren, were dwelling in a state of sin and shame when Christ came to visit us; we are beset with temptations to evil

<sup>1</sup> See S. Augustin. Serm. clxxiv. v. 1203.

both from within and from without; our hearts are deceitful, and we live in a world which engrosses us with its cares, and dazzles us with its pomps and pleasures. This earth is our city of palm-trees and roses; we dwell in Jericho; but Christ graciously comes to us, He preaches in our streets, He works miracles on our way-side; we cannot be ignorant of Him, and God has graciously given us the desire to know Him more and to love Him better. I entreat you, my dearly beloved in Christ, who a few days ago publicly ratified, in your own persons, your baptismal vow, and who, together with your elder brethren in age and station in the school, are now invited to testify at the Lord's table your gratitude for His infinite love and goodness towards you, duly to consider what you have already done by the former of these acts, and what you are called upon to do in the latter. In the one, you have openly acknowledged yourselves "bound to believe, and to do all that your godfathers and godmothers undertook for you in your baptism," you have declared that you look to God alone for spiritual strength, guidance, and comfort; you are about to testify in the other, that it is by union with Christ that you hope to be preserved both in body and soul to everlasting life. Christ Himself stands at the Holy Table and says, "Abide in Me and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me<sup>1</sup>."

Zacchæus sought to see Jesus; you have shown the same desire. He could not behold him for the crowd, and because he was little of stature. You, too, must retire from the tumult of this world if you

<sup>1</sup> John xv. 4.



would see Christ. You must commune with your own hearts and in your chambers, and be still<sup>4</sup>. Even in busy crowds you must be alone with Christ<sup>5</sup>; even there you must enter the closet of your secret souls, and you must shut the doors of your hearts against worldly thoughts and desires. You must live and pray *in* the world, *with* the world, and *for* the world; but you must not be *of* the world. The old law was given in the *wilderness*, so you must go into a spiritual solitude if you would understand God's will aright. Nor must you place yourselves only in spirit *apart* from the world, but you must raise yourselves *above* it, if you would see Christ. Christ first published His Gospel upon the *Mount*; you must, in heart and mind, *ascend* to Him, where He sitteth at the right hand of God; you must not only strive to be *above the world*, but to have *your hearts in heaven*. You may, perhaps, say that the crowd obstructs your view of Christ, and that you are low in spiritual stature, and young in years, in knowledge, in experience, and cannot see Christ. But why, my dearly beloved, why speak of your *difficulties*? Why not rather dwell on your *advantages*? What you, perhaps, regard as an *impediment*, may, and ought to be made a blessing by you. You are young, it is true; but this is so much the better, if you are what it is your duty to be. Is there any so young among you that he cannot do wrong, and that he is not responsible to God? No, certainly not. King Manasseh<sup>6</sup>, we read, did evil in the sight of the Lord when he was twelve years of age. Your youth, if well used,

<sup>4</sup> Psalm iv. 4.

<sup>5</sup> S. Aug. in Ps. cxli. iv. 2250.

<sup>6</sup> 2 Kings xxi. 1, 2.

is, on the other hand, a *great good*. Is it not an inestimable blessing to you that you have not a life of sin to look back upon? that you have still tender consciences and pliant wills and affections not yet made callous by worldliness and vice, but qualified to receive holy impressions? that you have health and strength fitted to execute God's will with alacrity? that you have the promise of that special favour and protection which He gives to all who seek Him early? Is any one too young among you to be virtuous and holy, and to be for ever happy and glorious? Surely not. Are you younger than the child Samuel, when he stood proof against the evil example of the high priest's sons, Hophni and Phineas, and when in God's sight he was wiser than the aged Eli, the high priest and judge?<sup>7</sup> Are you younger than king Jehoash, who did that which was right in the sight of the Lord when he was seven years of age? Are you younger than good king Josiah, who, when he was eight years old, "did seek after God, and decline neither to the right hand nor to the left"<sup>8</sup>? Again, consider, what *use* did Solomon make of his youth? Did he not wisely regard it as a reason for praying God to guide, to aid, and to strengthen him? and in answer to his prayer, did not God give him the wisdom of old age in the years of youth? And, on the contrary, when Solomon *presumed* on his age, and gave way to his appetites, did not the same God Who had made him old when *a child*, reverse his condition, and make him *a child* when he was *old*? Rehoboam, too, his son, who was more than forty years old at his accession to the throne of Solomon,

<sup>7</sup> 2 Chron. xxiv. 1, 2.

<sup>8</sup> Ibid. xxxiv. 1, 2.

was he not in fact *younger*<sup>9</sup> in wisdom than his father who became king at twelve years of age? Remember, my brethren, the words of the wise man, "Honourable age is not that which standeth in *length of time*, nor that is measured by number of years, but wisdom is the *grey hair* unto men, and an *unspotted life* is *old age*." The Lord says unto *you*, my younger hearers, as He did to the Prophet, "Say not, I am a child, for thou shalt go to all that I shall send thee,

<sup>9</sup> S. Hieron. in Esaiam, lib. ii. cap. iii. Quæ est ista canities? laud dubium, quin sapientia: de qua scriptum est: *Canities hominum prudentia est.* (Sap. iv. 9.) Cumque nongentos et eo amplius annos ab Adam usque ad Abraham vixisse homines legamus, nullus alius prius appellatus est *presbyter*, id est *senex*, nisi Abraham qui multo paucioribus annis vixisse convincitur.—In Ecclesiaste legimus: *Væ tibi civitas, cujus Rex juvenis, et principes tui mane comedunt: Beata terra cujus Rex filius ingenuorum.* (Eccles. x. 16, 17.) Talis fuit Rex *juvenis* Roboam, filius Salomonis, qui secutus est juvenum consilia: Non quod *ætate* esset *juvenis*, sed *sapientia*: alioqui quadraginta et amplius annorum regnum accepisse narratur. Et e contrario Salomon *duodecim annorum* erat quando suscepit imperium, et quia habebat sapientiam, propterea non est appellatus *juvenis*. "Erat enim in eo latitudo cordis, et amplitudo sapientiæ: quanta arena est in maris littoribus." (1 Reg. iv. 29.) Unde et apostolus scribit ad Timotheum: Nemo adolescentiam tuam contemnat. (1 Tim. iv. 11.) Qui enim *ætate juvenis* est, *maturitate senex* est. Et Daniel (Dan. i. 13) juxta Theodotionem, antequam judicaret, appellatus est puer: postquam verò excitavit in eo Deus spiritum, et judicavit senes, accepit presbyterii dignitatem. Hieremiæ quoque, qui ad mittentem se Dominum dixerat, "Qui es dominator, Domine; ecce ego nescio loqui, quia juvenis sum," respondit Dominus, "ne dicas quia juvenis sum, prius enim quam formareris in utero, novi te, et antequam exires de vulva matris tuæ sanctificavi te, et prophetam in gentibus constitui te." (Hier. i. 5, 6, 7.)

—See also S. Chrysostom, i. 694, ed. Savil.

<sup>1</sup> Wisdom iv. 8, 9.

and whatever I command thee, thou shalt speak. Have not I sanctified thee?" If now you are of an age to do wrong and to do right, surely it is your true wisdom to make haste to obtain, as soon as you can, all the supplies of God's grace, which He offers you in order to preserve you from the one, and to strengthen you in the other. Observe what did Zacchæus do: he wisely converted his difficulties, the crowd and his own lowness of stature, into occasions of *advantage* to himself. If God were unwilling to give you strength, you might complain of your weakness and your youth; if He had planted no sycamores by the way-side of your life, *you* might then complain of the crowd, and of your lowness of stature, and of your inability to see Christ. But the press and his own littleness did not induce Zacchæus to sit down on the road-side, or to linger behind, and desist from following Christ; no, they induced him to *ascend the tree*; and thus he beheld Christ, while they who were taller in the crowd beheld Him not. So every one of you, however low, may rise, if he has a due sense of his own lowness, and if he will use aright what God provides for his elevation.

Again, if you had never been taught which *way* Christ would come, you *might* complain that you were unable to see Him. But not only are there sycamores, which you may ascend, but you know also well *by what road* Christ will come. He has given us *means of grace*, in which we are sure to find Him, if we look for Him aright. Holy Scripture, Prayer, the Christian Sacraments, are *roads* by which He will certainly pass; for He has promised to do so.

<sup>2</sup> Jer. i. 7.

Let me therefore address *all who have been confirmed*, and especially those who have been recently admitted to that solemn rite; and let me remind them that it is their duty to *come*, and to come *well prepared*, to the holy communion. If any of these should say, "Am I not too young to be a communicant?" I reply that this is not a question merely of *age*, but of disposition. It is not *youth* which can disqualify any of those among you of whom I now speak, from coming to the Lord's table. On the contrary, if you have arrived at an age that you can understand what God has done for you in your baptism, and can comprehend the terms of His gracious promises to you, on the condition of your faith and obedience; if you are resolved, by His grace preventing and assisting you in your prayers and self-watchfulness, to perform His blessed will, if you add to your faith virtue, and practise what you believe; if you cherish the docility, the modesty, the simplicity, which are the peculiar ornaments of youth, your age is specially welcome at Christ's table. "Of such is the kingdom of God<sup>3</sup>."

Let me confirm what I have said on this subject, by reciting the words of the pious George Herbert, in his "Country Parson<sup>4</sup>," a work written mainly with a view to a rural parish, and not to a school like ours, in which the responsibilities are evidently greater, in proportion to our greater advantages.

"The time of every one's first receiving is not so much by years, as by understanding: particularly, the rule may be this.—When any one can distinguish the sacramental from common bread, knowing

<sup>3</sup> Mark x. 14.

<sup>4</sup> Chap. xxii.

the institution, and the difference, he ought to receive, of what age soever. Children and youth are usually deferred too long, under pretence of devotion to the sacrament; but it is for want of instruction; their understandings being ripe enough for ill things, and why not then for better? But parents and masters should make haste in this, as to a great purchase for their children and servants, which, while they defer, both sides suffer; the one, in wanting many excitings of grace; the other, in being worse served and obeyed."

To speak also of a fact nearly connected with ourselves, Archbishop Parker<sup>s</sup>, our first visitor, in the canons framed by him in the year before the foundation of this school, and adopted by the Bishops of both provinces, declares it to be just and fit that all persons who have attained the age of fourteen years should, having been duly catechized, become communicants. The precise age of confirmation and first communion is indeed a matter, which, if determined at all, cannot be regulated by *private persons*, and on that question therefore I do not venture to speak; but referring to this injunction, if we bear in mind the social condition of England when this rule was in force, if we consider its comparative want of schools, and instructors, and preachers; if we recollect the troubles of the times; if, again, we review our manifold advantages, which this country did not then enjoy; if we reflect on our possession of

<sup>s</sup> In 1571, see Cardwell's Synodalia, i. 120.

The same injunction was issued by Archbishop Grindall in 1571, see Cardwell's Documentary Annals, i. p. 336. The hundred and twelfth Canon of 1603, supposes every one of both sexes to be a communicant at sixteen years of age.



readier access to the Word of God, of a better version of Holy Scripture, of more lucid commentaries upon it, an enlarged Catechism, a more learned ministry, a more general diffusion of Christian knowledge; and if we remember, that since that period England has been blessed with the writings of Bp. Andrewes, of Hooker, of Bp. Taylor, of Bp. Sanderson, of Hammond, of Bp. Pearson, of Barrow, of Bp. Beveridge, of Bp. Butler, and of others whom it would be long to enumerate; we shall confess that in our own age we live under a very heavy obligation *not to degenerate* from the spiritual attainments of our forefathers; and we shall allow, that so far from being proud and presumptuous with respect to our religious condition, we have great reason to be humble-minded and to fear, when we remember the declaration of our Omniscient Judge, that "of him to whom much has been given, much shall be required<sup>6</sup>," and therefore, if our spiritual advantages do not tend to increase our spiritual zeal and faithfulness, they will only serve to render us liable to a sentence of severer condemnation.

And to consider further your own case. Since the rite of Confirmation has opened to you, my beloved brethren, whom I now specially address, the way to the Lord's Supper; if, when you have been confirmed, you do not avail yourselves of the *earliest* opportunity of coming to the Holy Communion, you cannot be said to have a just estimate of the dignity either of Confirmation or of the Supper of the Lord. If you had solicited and obtained a passport for a foreign country, you would not be supposed to

<sup>6</sup> Luke xii. 48.

care much for the country, or to set any value upon your passport, if, when you had received the one, and were invited to visit the other, and had the fairest opportunity of doing so, you were to sit still idly at home. Why, it would be justly asked, did you employ the *means*, and yet now neglect the *end*? Why did you set out on the road, if you cared not for where it leads? Why knock at the door, if you would not enter the house? Besides, let us remember that in this world of change, the *earliest* opportunity of performing a great duty is always the *best*; it may be the *only* one; the first occasion may be also the last; and by wilful neglect of it we tempt God to *make it so*. The Israelites who slighted Hezekiah's invitation to the passover at Jerusalem, in two years and a half from that time lost all the power of keeping one. Of the uncircumcised manchild, said God, that soul shall be cut off from his people; he hath broken My covenant<sup>7</sup>. He who was clean, and not in a journey, and neglected to keep the passover, was also, by God's covenant, cut off from among his people, because he brought not the offering of the Lord in the appointed season<sup>8</sup>.

On the contrary, promptitude and zeal, which are the natural evidences of affectionate desire, are the dispositions which Christ loves to find in all who approach Him, and which He will bless with abundant measures of His grace. By His own desire to abide with us, He increases our longing to receive Him; He says, "with desire I have desired to eat this passover with you<sup>9</sup>." "I love them who love Me, and those who seek Me *early* shall find Me<sup>1</sup>." How

<sup>7</sup> Gen. xvii. 14.

<sup>9</sup> Luke xxii. 15.

<sup>8</sup> Num. ix. 13.

<sup>1</sup> Prov. viii. 17.

wise was the practice of David, who declares that he "*hasted, and delayed not* the time to keep God's commandments<sup>2</sup>." How goodly a sight was it to see Peter and John running with eager haste to the tomb of their Lord; and how soon and how signally was *her* zeal rewarded who went *first* to the sepulchre. And further, how striking an evidence does Christ Himself give us of the eagerness of God's love to us, in the parable of the prodigal, where He says, that "when the son was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him<sup>3</sup>." And is this not so with respect to ourselves? Has not God indeed hastened to be gracious when we were yet a great way off? Has He not blessed us from our birth? "when we were in the womb He knew us, and in His book were all our members written<sup>4</sup>;" rather, has He not blessed us long *before* we were born, providing us means of grace and hopes of glory through His well-beloved Son? God forbid, then, that when He has thus hastened to bless us, we should delay to show our gratitude for the blessing.

Consider again, then, the narrative before us<sup>5</sup>. Zacchæus ran before, as we have seen; and when Jesus came to the place, He looked up, and said, "Zacchæus, make haste and come down, for *to-day* I must abide at thy house<sup>6</sup>." My brethren, so let us run before, that we may also behold Christ. He will then look up; He will behold us in our secret thoughts, as He saw Zacchæus through the thick leaves of the

<sup>2</sup> Ps. cxix. 60.

<sup>3</sup> Luke xv. 20.

<sup>4</sup> Ps. cxxxix. 13, 16.

<sup>5</sup> See Euthym. Zygab. ii. p. 597, ed. Lips. 1802. Theophylact, ad loc. i. p. 442. ed. 1754.

<sup>6</sup> Luke xix. 5.

sycamore, as He beheld Nathanael beneath the shade of the fig-tree. He will call us; for He knoweth all His sheep by their names. He sees the heart; He needs not that any should testify of man. He will also bid us to make haste and come to Him: our love will be repaid by His: we haste that we may see Him, He hastes that He may abide with us. He does not defer His visit; "*To-day*," He says, "I must abide at thy house." My brethren, Christ thus offers to come to you. Who now would speak only of duty! Nay, let us not make mention of our *duty* to receive Christ, for it is our most gracious and blessed *privilege*. O, what astonishing love and condescension is it, that He should deign to come unto us, and to abide with us! Who would think of it as a *duty* to receive an angel into his house? St. Paul recommends men to be hospitable, because thus "some have entertained angels unawares."<sup>7</sup> But behold, my brethren, the Lord of angels and archangels, and of all the company of heaven, is ready to come and abide with you. Shall we then speak now of what we *ought* to do, and not rather, much rather, of what it is our highest honour to be *permitted* to do? "Seemeth it," said David, "a light thing unto you to be a king's son-in-law?"<sup>8</sup> But you, my brethren, are invited to become heirs of God, and joint-heirs with Christ. Shall we not exult with exceeding gladness to welcome Him to our hearts?

In conclusion, let us consider briefly *how* we ought to receive Him. Zacchæus, having reflected Who his guest is, is led to examine himself. Having heard the preaching of Christ, and seen His miracles,

<sup>7</sup> Heb. xiii. 2.

<sup>8</sup> 1 Sam. xviii. 23.

he acknowledges Him as his Lord. Let us, in like manner, having heard the Gospel, profess the Faith. Zacchæus examines himself by the rule of God's Commandments; he confesses his transgressions of them, and anticipates the admonition, "If we would judge ourselves, we should not be judged of the Lord<sup>9</sup>." Let us so examine our lives by the balance of the sanctuary. Let us condemn ourselves, and confess our sins, and ask pardon for them, and pray that God will acquit us. Zacchæus was not content with performing the letter of the law, but he ran before the precept in his practice. If the law requires a fifth part to be given for pious and charitable uses, he will give the half of his goods. If it prescribes restoration together with a fifth part of the thing restored, he will restore fourfold. Let ours be the faith which worketh by love, and aboundeth more and more in the fruits of giving, forgiving, and prayer. And be assured, my beloved scholars, if with such dispositions as these you come to the Lord's table, Christ will bless you. He will bring peace, and hope, and joy, to you and yours. For my own part, I know not where to look for so firm and so cheering an assurance of solid and lasting prosperity to this Institution, our common household and home, as to goodly and increasing assemblies of youthful communicants at this altar. On such fraternal bands and domestic unions as these Christ will look down from heaven with eyes of tenderness and love; they will win from Him those gracious accents which He addressed to Zacchæus, when he received Him with joy, "This day is salvation come to this house."

<sup>9</sup> 1 Cor. xi. 31.

## DISCOURSE XI.

## ON PREPARATION FOR THE HOLY COMMUNION.

LUKE xxii. 19.

"Do this in remembrance of Me."

You have listened to the announcement which has just been made, that the Holy Communion will be administered on Sunday next in this place, and in hearing the exhortation which has been read to you, you will have been led to consider two questions; first, Who are they among you who ought to be partakers of that holy ordinance? and, secondly, What preparation ought they to make, in order to receive it worthily?

With the view of giving the best reply I can to these two enquiries, I request you to re-open your Prayer-books, and to refer to that Exhortation, which you will find immediately after the Prayer for the Church Militant in the Communion Service. We shall thence, I think, be able to derive a satisfactory answer to these two questions.

The Exhortation before us has, I believe, been regarded by some persons as of a stern and minatory character, suited rather to *repel* those who are *desirous* to communicate, than to *attract* those who are



*reluctant* to do so: and it cannot be denied that the language of *warning* prevails in it over that of *encouragement*, and that more stress is there laid on the *sin* and *danger* of *unworthy*, than on the *privilege* and *blessings* of *worthy reception*.

But, my brethren, you must bear in mind that this Exhortation is not to be considered *by itself* alone, but that it ought to be regarded in connexion with the injunctions of the Church in other parts of *this* same Service, and in her other formularies; and from a general view of her language on this subject we shall collect the very important fact, that the *Church of England* never contemplates the possibility of any of her adult members absenting themselves habitually from the Lord's table. It is true, indeed, that she supposes some among them may be *negligent* in the discharge of this duty, and she has provided for such cases another Exhortation in her Communion Office; but she *never* supposes that any will *omit it entirely*; on the contrary, she takes it for *granted*, that Christians will obey Christ's solemn command, "Do this in remembrance of me." She *assumes*, as a matter of course, that they will not be so unwise, nor so rash and presumptuous as to expect to receive God's grace, without availing themselves of the *means* of grace which God Himself has appointed; and that they will prove their practical belief in the declaration of their Saviour—"Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you<sup>1</sup>." She cannot bring herself to suppose that they who, as Christians, reverence the authority of the Apostles of Christ, will

<sup>1</sup> John vi. 53.

omit to partake in the act, which St. Paul describes as the showing forth the Lord's death *till He come*<sup>2</sup>, and will separate themselves from apostolic communion, which is cemented by participation in the body and blood of Christ. She cannot deem it credible, that her children will scorn her teaching, that this Sacrament is "*generally necessary to salvation*," and that they will be disobedient to her voice, when she calls them to partake in "so divine and comfortable a thing," which, when received worthily, will afford them "spiritual food and sustenance." Nor can she be induced to think that her children will so degenerate from the practice of the first and best ages of Christianity, as to omit the duty, and forfeit the blessing, of partaking in that holy ordinance, which was then the *weekly repast*, and often the "*daily bread*" of the pious believer; for she knows that man's spiritual wants are unchanged, and that the means of relieving them are unchangeable. She cannot conceive that any of her members will allege worldly pleasure or business, their farm, their merchandise, or their family, as justifying them in habitual absence from the Lord's table. Nor is she ready to admit the plea of what are sometimes called *conscientious scruples*; for she knows that Christ Himself, the Lord of man's conscience, has commanded the performance of this duty; and she also knows that it was impossible for the Saviour of man to command anything against that conscience, of which His law is the rule; and she takes for granted, that all her members will be careful to inform themselves, and will have been reminded by their parents, by their

<sup>2</sup> 1 Cor. xi. 26.

teachers, and pastors, that the greatest honour and happiness which man can enjoy consists in communion with Christ.

She thinks also, that since the rite of Confirmation is introductory to the Holy Communion, those who, having been confirmed, are not habitual communicants, do not really comprehend what the spiritual blessings either of Confirmation or of the Holy Communion are; that they do not value the former as they ought to do, because they do not duly use the blessing to which it leads, and that they do not esteem the latter, because having been admitted to it they neglect that to which they have been led<sup>3</sup>.

On these grounds, my brethren, the Church of England *assumes* as a religious *axiom*, that *all her members, who have been baptized and confirmed, are communicants*. That this is her judgment may be inferred from the exhortation before us, and it is explicitly stated by her in one of the rubrics at the close of the Communion Service, to omit other formal enunciations of the same sentence in her canons, and in the pastoral injunctions of her bishops; and it is well known, that at the period when this exhortation was framed, habitual absence from the Sacrament of the Lord's Supper was regarded, not only as a violation of Church order and discipline, but as a civil offence.

Since then this exhortation is based upon the principle, that *every adult member of the Church is a communicant*, it is not surprising that the Church should not insist in it upon the *performance* of the duty itself, but should rather address herself to the

<sup>3</sup> See the Preceding Discourse, p. 127, 128.

regulation of the *manner* and *spirit* in which it is performed. She speaks to us of the danger of coming *unprepared*, because she does not believe it *possible*, that we will *not come at all*. So far then from being too stern and severe towards us, she is in fact too favourable: for she supposes that all her adult children are communicants; that is, that they are all obedient to Christ, His Apostles, and His Church. Does she do us *wrong* in this? Is it *her* fault that this supposition has, by our degeneracy, become incorrect? No, my brethren, that it is a *partial* judgment is not her offence but ours. *We* are changed, *she* is the same. It is through our indifference, and lukewarmness, and ingratitude, and back-sliding, that her language has become harsh and offensive to us. Yet, in fact, her severity is too partial to us: through our failings, her very sternness is flattery; and yet some of us are prone to censure her for what is to be ascribed to our own defections, and to tax her with rigor for prescribing to us *how* we are to perform a necessary duty, while we forget to be angry with ourselves for not performing it at all.

To apply this, my brethren, to ourselves, as members of a Christian school. In all things of this nature, we may easily discover our own duty by examining what the Church prescribes to the members of her community. The only solid, sound, and safe principle upon which schools can be regulated, is *that* which would make their system subordinate and ministerial, in *practice*, as it is in *theory*, to the frame-work of the Church. By reason, by religion, and by law, the schools of the country are the seminaries of the Church. If children are to grow

into men, and if men are to be saved, and if the Church was founded by Christ Himself as the one universal society, in which men are to receive the means of grace and salvation, it is clear that all the processes of rearing and training in schools ought to be in harmony with, ought to be *built upon* her laws and constitution, which rest upon a Rock, which is no other than Jesus Christ<sup>4</sup>.

It is idle to think of enforcing obedience to *man*, if we connive at *disobedience to God*. It is worse than waste of time to labour that children may obey their parents and teachers, if all the while they are permitted, without reproof, to disobey the Church, the spiritual parent and teacher of all parents and teachers. It is on this foundation, of obedience to the Church, as their appointed guide under Christ, that Christian instructors must build, if they desire not to be hereafter ashamed of their superstructure, and to find that they have been building on the sand. And, to revert to ourselves, upon this principle of dutiful obedience to the Church, and with a view of giving to this principle greater practical efficacy, the fabric in which we now are met has been erected; it is on this principle that you are called together here on days set apart by the Church to be kept holy; it is on this principle that you are catechized; it is on this principle that you are enjoined to *kneel* in public prayer, and we rejoice that the injunction has been obeyed. It is on this principle that you have been also admonished to join audibly in the responses in the services of the Church<sup>5</sup>, and we feel confident that you will yield a hearty obedience to that admonition.

<sup>4</sup> Matt. xvi. 18.

<sup>5</sup> See below, Discourse XIII.

preparation between the invitation and the participation. Say not then you are not prepared. As well might the foolish virgins, when their lamps went out, have alleged as an excuse, that they had no oil; the fact of their *not having oil* was the very thing which *excluded* them from the feast; and they who will not prepare themselves to receive Divine grace on earth, must never hope to be admitted to the heavenly glory to which it leads.

Again; think not on the other hand, that if you come *unprepared*, you obey the command of Christ, "Do this in remembrance of me." Christ invites you to a spiritual feast, which is received *spiritually*. If you come without spiritual affections, *you are, in fact, absent*; your *body* is indeed present, but that part of you by which you receive Christ, I mean your *heart*, is not there. Remember then that there are two essential duties which you have to perform; first, to *come*; and secondly, to *come well*. The absence of your *mind* is no *excuse* for the absence of your *body*; and if your *mind* be absent, your *body* is present in vain.

The best preparation for the Lord's Table is a *good life*. He, whose soul is in a right state, is ever ready to be present there; and the degree of this readiness in which the soul is, is a very good test of its state. Here is one of the admirable practical fruits of frequent and regular administration of the Lord's Supper, that it shows periodically to the Christian his own condition, as in a glass. But further, while *habitual* preparation is the *best* preparation, yet *special* preparation has also its peculiar value. Here again we recognize one of the moral benefits which we derive from the Lord's Supper,



even *before* we partake in it; for, as you were instructed in the Catechism, the first step in this special preparation is the very important duty of *self-examination*, which we are thus called upon, from time to time, to discharge, much to our own spiritual advantage, and which would otherwise be in danger of being neglected, if no special solemn seasons were appointed for it.

This duty of self-examination is to be performed by referring our lives to the standard of the Ten Commandments, as confirmed, enlarged, and spiritualized by Christ in the Gospel, especially in His Divine sermon on the mount. This is the process which is recommended to us by the Church of England, which has, therefore, placed the Decalogue at the commencement of her Office for the Holy Communion; nor can we do better than to use the words which she puts into our mouths at the conclusion of each commandment, by which we implore God's forgiveness for our transgressions of them in the past, and grace to keep them in the time to come. And in this exercise we shall be assisted by the excellent summary of our duty to God, our neighbour, and ourselves, which is contained in the Church Catechism, and which may readily be modified by us into a prayer to God, that we may have the will and the power to perform the duties therein prescribed.

As we examine our *practice* by the Ten Commandments, so we prove and exercise our *faith* by the summaries of Christian doctrine, the Creeds, of which we are not to think as formularies *differing* from one another *in substance*, but as expounding with a greater or less degree of emphasis and pre-

cision the articles of the common faith, "once for all delivered to the saints'." To these, if we join the Lord's Prayer, the groundwork and example of all human supplications, together with such appropriate devotions as the Church supplies to us in her Book of Common Prayer, and especially that which is found in the Communion Service, commencing with the words "We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness," and adding a perusal of the Gospel narrative of our Lord's Passion, and of the Institution of the Lord's Supper, we shall possess such materials, as by regular use, with serious meditation, devout thankfulness, and fervent charity, will qualify us, by God's mercy, to come to the Lord's table with a well-grounded hope of receiving that pardon, comfort, and grace, which is conveyed to the devout communicant in the Sacrament of the Lord's Supper.

And here I would entreat, my younger brethren, that you be not discouraged, if, after you have made such a preparation as I have described, you are deeply impressed with a feeling of your own unworthiness to partake in this holy ordinance. No; be not, therefore, cast down. You *are* unworthy to receive so great a blessing, it is true; and *who is* worthy to receive it? No one. It is far, far beyond all human deservings. And be assured further, that the sense of unworthiness which you feel, never, in itself, made any one less worthy to come to the Lord's table; on the contrary, God "resisteth the proud, and giveth grace to the humble." Do what

<sup>7</sup> Jude 3.

<sup>8</sup> James iv. 6.

you are able, in order to come well; and then be assured, for your comfort, that a man "is accepted according to what he hath, and not according to what he hath not<sup>o</sup>." Remember also, that this sacrament is one of the Divinely appointed means of grace; that by receiving grace we *become* less unfit to receive *more* grace; and that, therefore, *by coming* to the Lord's Table, we are rendered *less unfit to come to it*; whereas, by neglecting the means of grace, we both make God less willing to give it, and render ourselves more unfit to receive it. Remember, lastly, that while there is nothing more offensive in the sight of God than a disobedient spirit, "for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry<sup>1</sup>," so He approves and rewards obedience *as such*; and that, by coming to the Lord's table, you will have the happiness of performing an act of obedience to the voice of your Saviour, Who said, "This do in remembrance of me."

I cannot conclude this address without expressing the joy and thankfulness to God which all your instructors feel at the increase of numbers of communicants, especially from the lower portions of the school, which we witnessed<sup>2</sup> on the last occasion when the holy sacrament was administered in this place; and that you may go on abounding more and more in this and in every other good work, and be blessed in greater out-pourings of the Holy Spirit upon you, is, and ever will be, my devout prayer to the throne of grace.

<sup>o</sup> 2 Cor. viii. 12.

<sup>1</sup> 1 Sam. xv. 23.

<sup>2</sup> This discourse was delivered July 9, 1843.

## DISCOURSE XII.

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ON BEGINNING EVERY THING WITH PRAYER TO  
GOD.

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LUKE ii. 22.

“And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem to present Him to the Lord.”

THE tabernacle which Moses saw on the mount<sup>1</sup> was shown to him by God as the pattern of that which he was commanded to make. Its heavenly purposes are not revealed to us; but, as far as we now understand its nature, its use consisted in being a model of the tabernacle to be framed in the wilderness on earth. God's command to Moses was, “According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, so shall ye make it.” In some respects such is the case with that holy and mysterious tabernacle, of which the two tabernacles, both in heaven and also in the desert, are the figurative and emblematical; namely, the human form of Jesus

<sup>1</sup> Exod. xxv. 9, 40; xxvi. 30. Numb. viii. 4. 1 Chron. xxviii. 11, 12.

Christ, in "Whom dwelt the fulness of the Godhead bodily<sup>2</sup>." Christ did many things while He abode on earth, in order that we might do likewise. He went in and out among us, that we might follow His steps. Thus His life is to us what the pattern in the mount was to Moses<sup>3</sup>: it is the heavenly tabernacle to our earthly tabernacle. We are to make the tabernacles of our mortal lives in the wilderness of this world after the fashion of the Divine exemplar, which we have seen presented to us by Him who dwelt or *tabernacled*<sup>4</sup> among us, and whose glory visibly appeared—"the glory as of the only-begotten of the Father, full of grace and of truth<sup>5</sup>."

Let us consider in this respect, my brethren, the event which we commemorate to-day<sup>6</sup>; and we shall recognize in it a striking proof of this assertion, confirming the *exemplary* nature of Christ's life. This day is the fortieth from our Blessed Lord's nativity: on it He was presented in the temple at Jerusalem: He was redeemed from the Lord by a price: His virgin mother, the days of her purification being accomplished, came to make the offering prescribed by the law of Moses<sup>7</sup> to be made by every mother at a stated interval after the birth of a child. But *she*, my brethren, being the pure virgin mother of Christ the Lord, was, from the nature of the case, exempt from any necessity of making this oblation, it being an acknowledgment that the offerer was parent of a child conceived and born *in sin*. But He, at whose birth an oblation was *now* brought,

<sup>2</sup> Col. ii. 9.

<sup>3</sup> Acts vii. 44. Heb. viii. 5.

<sup>4</sup> John i. 14. ἐσκήνωσεν.

<sup>5</sup> John i. 14.

<sup>6</sup> The Presentation of Christ in the Temple.

<sup>7</sup> Lev. xii. 2—6.

was "conceived by the HOLY GHOST<sup>6</sup>," that is, by the Divine Author of all purity. And He came "to purify the sons of Levi, and purge them as gold and silver<sup>9</sup>;" that is, to cleanse the *priests* themselves who received the offering: He came to purge the *Temple* where the offering was made; He was Himself the spotless Temple of God. He came to purify the Temple's *offerings*, and to make them, by his own merits, atonement, and mediation, acceptable to God. Through Him alone, as the prophet foretold, "incense shall be offered unto God's name in every place, and a *pure offering*<sup>1</sup>." He came to purify the *law* which prescribed these oblations. He, therefore, who was the great Purifier of all sacred things, required no purification for Himself. His birth was the purification of man's nature. His mother, therefore, *needed* not to bring such offerings for Him or for herself as to day she brought. For herself she needed not; and for Him she needed not: but, my brethren, she needed for *us*. Love to man was Christ's necessity. It constrained Him to teach us, by His own example, that our happiness consists in obedience to God's law. And this is what He *has* taught us to-day. His love to us has led Him to the temple to instruct us that we are corrupt and sinful from our birth; that, therefore, from the first moment of our lives we stand in need of Divine purifying grace; that it is our duty to bless God, with the earliest dawns of our reason for this grace received at our baptism, to cherish it, and pray for its increase; that, unless His grace prevent and follow us, we can do nothing that is good.

<sup>6</sup> Matt. i. 20.<sup>9</sup> Mal. iii. 3.<sup>1</sup> Mal. i. 11.



To-day Christ was presented in the Temple; He was redeemed from the service of God by the prescribed payment of five shekels<sup>2</sup>. But Christ, being a *Son*, was *free*<sup>3</sup>; He was exempt from all payment to His Father. Besides, He who came to do the will of God, He whose meat and drink it was to do His will, He who consecrated Himself, He who was a Priest for ever after the order of Melchizedek, He could not desire to buy Himself from that service which was His liberty and life. No: He was the servant in the law, who "loved his master, and would not go out free, but would serve him for ever<sup>4</sup>:" and therefore David wrote of Christ, in the fortieth Psalm, "mine ears hast Thou opened (in allusion to the legal precept in cases of *perpetual* service) Lo, I come to do thy will, O God!" Why then should Christ pay a ransom for emancipation from that service which He never quits?

Here, then, Christ again, having *Himself no such need*, has made *our* necessities His own. As on this day, by the purification of His mother, He has reminded us of our natural corruption and of our perpetual need of spiritual grace, and of our duty to be prompt, and eager, and constant in imploring it; so, by the *first* public act of His life upon earth, namely, by His presentation in the Temple, He, the eldest among many brethren, our great Archetype and Example, teaches us this all-important practical lesson, that if we would be heirs of God, and joint-heirs with Christ, we must regard ourselves as *born for God's service*, we must consider ourselves not *our own*,

<sup>2</sup> Exod. xiii. 13. Num. xviii. 15—17.

<sup>3</sup> Matt. xvii. 26.

<sup>4</sup> Exod. xxi. 6.

but *His*; we must follow Jesus our Lord and Master, and *begin* our life, and all its concerns, with Him. We must bring the infant weakness of our designs and undertakings unto God's temple; we must present the childhood of our actions unto Him; we must commence all our works by consecrating them to God, and by invoking His blessing upon them.

These then are the great lessons which the event of this day teaches us, namely our natural corruption, our need of Divine grace, and our duty to *begin* all things with God. These truths are all intimately connected together, as in the old law the purification of the mother was joined with the presentation of the child; and let us now proceed to consider further the great importance of the third and last among them, as the result to which the others tend, and as the great practical duty of your lives. Let us consider, I say, our obligation to *begin all things with God*.

First, then, to regard this subject in its relation to God. He is Omnipotent; His aid is to us all in all. "If *God* be for us, who shall be against us?" And He is not only all-powerful but all-willing; He is not only our *God*, but our *Father*. But, in order that His power may be exerted in our behalf, He requires that we should not only *feel* but actually and publicly *acknowledge* it to be *that*, without which we can do nothing. Now, prayer being the divinely appointed way of expressing this conviction, we cannot be said to confess its importance, unless we *pray* for it; nor to own its *paramount* and *all-surpassing value*, unless we make it the *first* object of our prayers. Unless God have the *first place* in our

hearts, He is not there as God. Unless we *begin* with Him, we do not value Him as we ought: and we cannot hope to receive from Him what He alone can give. If therefore we desire His aid in our undertakings, let us *commence* them with prayer to Him for it. Let us imitate our Lord and Master, Who came when an *infant* into His Father's temple, in order that we might learn where to *begin* if we wish our designs to have a happy *end*.

Next, to consider the question with regard to *ourselves*. In the ceremonial rite of purification, for which the Blessed Virgin resorted to the temple on this day, we recognize a practical declaration, authorized and appointed by God Himself, of the weakness and depravity of our mortal nature. God forbid, however, that we should take refuge in it as an encouragement or palliation of our sins! For, observe, God tarries not a moment; at our very *birth* He warns us of our danger. By Jewish circumcision and purification, and by Christian baptism, He cautions us against *ourselves*. He has set up these ordinances like beacons to warn us of the dangers which beset us in the voyage of our human life. Here, in your own nature, He says, are hidden shoals and quicksands. Take good heed, steer your course with vigilance and fear. And this, indeed, might have been a vain caution, unless, while He warned us of our jeopardy, He had given us heavenly light to guide us on our voyage; and while He speaks to us of our own sinfulness, He also tells us of His own mercy. The knowledge of ourselves is to bring us to Him. *Our weakness* is to carry us to *His strength*; our feeble knees are to become *strong* by *prayer*. The sense of our depravity is to make us eager, earn-

est, devout petitioners, for His purifying, strengthening, and guiding grace. Since we are conceived and born in sin, we cannot be too soon in coming unto God. Since our ghostly enemy will never lose *his* opportunities, let us not forfeit *ours*. Let each new-born undertaking carry us into God's presence; let us invoke His blessing upon it; let us consecrate it to Him. Then will our very weakness become to us an occasion of strength. Our human infancy will ripen into a spiritual manhood, to the "measure of the stature of the fulness of Christ<sup>6</sup>."

Much might justly be said here concerning the nature of *beginnings* themselves. The character of a work's *commencement* does much to determine that of the *work itself*. And the human mind, when it *begins* an undertaking with God, feels a divine impulse carrying it on with a force and speed not its own. It becomes *inspired*; it is like a vessel launched from the shore, spreading its canvass, carried on by a prosperous breeze, steering its course aright, and feeling a holy persuasion that winds and waves are its own.

Why, my brethren, may not this persuasion be *ours*? It may be ours, if we begin aright; if we implore it as the *first and best* of blessings. Let us therefore commence our voyage with an invocation of His aid. Then, though our vessel and our sails be human, yet the stars, the sea, and the winds are *divine*. "He maketh the storm to cease, so that the waves thereof are still; then are men glad because they are at rest, and so He bringeth them to the haven where they would be<sup>7</sup>."

<sup>6</sup> Ephes. iv. 13.

<sup>7</sup> Ps. cvii. 29, 30.

My brethren, these lessons are so firmly rooted in the nature and heart of things, that, unless experience taught us otherwise, instruction in them would seem to be superfluous in a Christian country. But increase of dexterity in physical science and mechanical arts tends to make men proud, self-confident, and presumptuous, *unless* it be sanctified by consecration to God, the Giver of all true wisdom and knowledge, Who "called Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, and filled him with the Spirit of God in wisdom and in understanding and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold and in silver, and in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship; and gave Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted has put wisdom".<sup>8</sup> And it cannot be denied, that we might learn lessons of humility and piety, in this respect, even from the *heathens* of old. *They began* nothing without prayer for Divine aid. Journeys were not commenced without supplication, nor voyages without sacrifice. The opening of popular and senatorial assemblies was preceded by religious rites. Colonies were not planted without inauguration. The history of some ancient cities is now almost limited to the ruins of their temples<sup>9</sup>. The most sublime poem<sup>1</sup>, and the

<sup>8</sup> Exod. xxviii. 3; xxxi. 2—6.

<sup>9</sup> As Segesta, Selinus, Pæstum, &c.

<sup>1</sup> Riccii Diss. Homeric. p. 56. Docuisse nos insigni exemplo videtur (Homerus) nihil unquam nos aggredi debere nisi prius divinam opem imploraverimus.

most eloquent oration<sup>2</sup> of pagan antiquity commence with invocations of heavenly assistance. When was an ancient general known to set forth on a military campaign without an enquiry whether heaven was propitious to his enterprise? When were years and months begun without prayer and sacrifice? Nor was this the case only with the beginnings of actions and of *times*, but of *places* also. Thresholds of houses, gates of cities, were consecrated to the unseen powers of heaven. On the coasts and headlands of countries *temples* stood visible from afar. The lofty columns on the sea-cliffs of Sunium, of Tænarus, of Carystus, and of Leucas, proclaimed far and wide that the land on which they stood was sacred. My brethren, let us treat the brief term of our existence upon earth in a similar manner. Let us consecrate the *gates* and *thresholds* of our *lives*, that is, let us hallow the beginnings of our actions, by dedicating them to God. Let us build temples to Him on the shores and capes and promontories of our existence, where the sea of the world dashes upon us. Thus God will then be ours and we His. Thus will He look on us with favour, and bless us more and more.

Let me here call your attention to the precepts and practices of the Church in this respect. She begins every day with prayer to God; she presents infants to Him by solemn consecration; she hallows marriage and childbirth by connecting them with the Holy Communion. To her the inauguration of kings and the assembling of parliaments are solemn occasions of religious supplication. She enters not

<sup>2</sup> Demosth. De Coronâ, init.



on the stated seasons of her year for sending labourers into the vineyard of her Lord, without engaging all her congregations to join in prayer<sup>3</sup> and fasting, that both they who call and they who are called to the work of the ministry, may be filled with grace and wisdom from above. Be ye also, my brethren, likeminded in all your undertakings; imitate this spirit in *all* your doings: I say, *in all*, because if you *cannot pray* to God when you are about to commence a work, it is a sure sign that you ought to *abstain* from it. Thus the habit of beginning with prayer is a stimulant to good, and a check from *evil*. Never commence a day without private prayer to God<sup>4</sup>. "The manna," says the wise man, "being warmed by the sunbeam soon melted away, that it might be known that we must prevent the sun to give God thanks, and at the dayspring pray unto Him<sup>5</sup>." And to dwell more at length, as its nature demands, on this most important duty of *commencing each day* with private prayer to God, consider, in this respect, the practice of good men of old, of like passions with ourselves. To speak of one among the shining lights of the Jewish Church, one engaged in labours, and engrossed by cares of great number, importance, and difficulty, so that it would be idle to think of comparing the calls upon *our* time with *his*,—to speak only, I say, of the king of Judah and Israel, who was harrassed not only by

<sup>3</sup> In the Prayers to be used in Ember weeks.

<sup>4</sup> S. Chrys. vi. 757, ed. Savil.—S. Basil, Concio ix. De Oratione, iii. p. 80, ed. Par. 1618. Τὶ μακαριστότερον ἀνθρώπου τοῦ εὐθὺς ἀρχομένης ἡμέρας εἰς εὐχὰς ὀρμῶντος, καὶ ὕμνοις καὶ ψαλμοῖς γεραίροντος τὸν Κτίσαντα εἰτα ἐπ' ἔργα τρεπομένον;

<sup>5</sup> Wisd. xvi. 27.

the anxieties attendant upon his royal state, but by an almost uninterrupted succession of internal and external wars,—what was his practice in this respect? “My voice,” he says, “shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto Thee, and will look up<sup>6</sup>.” “Early in the morning do I cry unto Thee.” “Mine eyes prevent the night watches<sup>7</sup>.” “I will sing of thy mercy early in the morning<sup>8</sup>.” “Awake up lute and harp, I myself will awake right early<sup>9</sup>.”

And what was *His* practice, who had no need to pray for His own sake, and who prayed in order to teach us to pray, our Blessed Lord and Master, whose imitators the Apostle exhorts us to be—what was the conduct of Christ? “In the morning rising up a great while *before day*, He went out and departed into a solitary place, and there prayed<sup>1</sup>;” representing to us by His example what our practice ought to be in discharging this duty of prayer, which He places among the first of those which belong to His disciples.

These things, my brethren, are written for our instruction; and in reviewing our own daily life (if we discharge the duty of self-examination honestly), we cannot omit to dwell on a subject connected, not only with the commencement, but with the whole tone and character, of each day of our lives. The earliest years of our existence affect and often determine the quality of the whole; and the first hour of each day generally gives its colour to the rest. If it be commenced with God, it advances with Him, it

<sup>6</sup> Ps. v. 3.<sup>7</sup> Ps. cxix. 148.<sup>8</sup> Ps. lix. 16.<sup>9</sup> Ps. lvii. 9.<sup>1</sup> Mark i. 35.

terminates with Him; if it begins *without* Him, it will be too often spent—not *for* Him, nor *with* Him, but *against* Him. Consider then, briefly, the reasons why our voice should be heard betimes by God in the morning, and why we should then direct our prayer unto Him? His mercies are new every morning; every day we receive new life from Him; we rise as it were from the sleep of death; we clothe ourselves with our attire as with the garb of flesh in which we shall hereafter rise again from the dead upon a morning either of endless bliss or everlasting woe: we “go forth to our work and to our labour, until the evening<sup>2</sup>,” we go forth into a place where we are exposed to temptations, encompassed with dangers, beset with difficulties both from within and from without. Is it not then fit, that having been refreshed with rest and raised again, as it were, from the grave of slumber, we should begin with showing forth His loving-kindness, Who hath made us to dwell in safety; that we should then acknowledge that “we laid us down and slept, and rose up again, for the Lord sustained us?” Is it not our first duty, and best wisdom, not to enter into the busy and dangerous world of our daily cares and trials, before we have implored His guidance and assistance in our labours, and have consecrated them to Him, invoking upon them His blessing, without which it “is lost labour to rise up early, and late take rest, and eat the bread of carefulness,” and have begged for His protection from sin and mischief, and have thus offered to Him the firstfruits of our days, trusting that He will accept the offering, and will

<sup>2</sup> Ps. civ. 23.<sup>3</sup> Ps. iii. 5.<sup>4</sup> Ps. cxxvii. 3.

bless the harvest which is hallowed by devotion to Him, relying upon His gracious promise, that "those who seek Him early shall find Him"; and knowing well that "*He rises up early* and speaks to us saying, obey my voice<sup>6</sup>," and stretches out his arms with eager affection, and hastens to be gracious to those "who delay not, and prolong not the time"<sup>7</sup> of coming before Him in thanksgiving and prayer.

If, then, the habit of commencing each day with private prayer be, as it confessedly is, a most solemn duty and blessed privilege; if it be an earnest of true peace and happiness in this life, and of glory when we rise again for the last time at the hour of prime of the Universal Resurrection, it is not possible for us to acquire this habit too soon, and it is greatly to be feared, that if we neglect to attain it when we are young, we shall either not attempt at all, or else labour under a heavy load of disadvantage and difficulty, and after a forfeiture of time and happiness not to be recovered, when we are advanced in years. This habit, my brethren, is a work for our own performance; our parents, it is true, may have made us kneel by their sides early in the morning, and have taught us to repeat the first prayers of our childhood; and here is a good foundation already laid, but the *continuance* in this practice is not subject to human cognizance and restraint. God alone is the witness and the judge of our performance of this duty; it is an act of our own free choice; this is the characteristic of *private* prayer; here is its trial; in this its grace and blessedness consist, that it is a free, and reasonable, and cheerful sacrifice of the soul.

<sup>5</sup> Prov. viii. 17.

<sup>6</sup> Jer. vii. 13. 23.

<sup>7</sup> Ps. cxix. 60.

In prosecution of this subject of commencing your undertakings with God, let me solemnly exhort you, my dearly beloved brethren, that when you quit this place for the University, you suffer not the first *term*, suffer not the first *month*, of your academic career to pass away without approaching the Lord's table, and there presenting unto Him yourselves, "your souls and bodies, to be a reasonable, holy, and lively sacrifice unto" Him, and imploring His benediction on your future exertions. Believe faithfully that God is the giver of every good gift: He gave eloquence to Moses, and wisdom to Solomon. Engage, therefore, in intellectual pursuits and competitions, but not without previous prayer to Him. Enter the lists of academic examinations, sit down to compose your Greek and Latin exercises, but *first* implore Him to invigorate and elevate your faculties, and to bless your endeavours. In after-life, whatever situation you may be called upon to fill, you will follow the same rule. If you are a minister of the Gospel, you will remember that "he *studies* well who *prays* well," and that preparation for the theological office consists in *three* things, of which the first and foremost is prayer<sup>8</sup>. It would be as easy for you to see the sun without the sun, as to contemplate God without God. It is in His light alone that we can see the light of His Divine Truth<sup>9</sup>. He must open our eyes "that we may see the wondrous things of His Law"<sup>1</sup>. If you are an ad-

<sup>8</sup> "Bene studet qui bene orat:" the words of Luther, in his *Pastoralia*, who said that the theological office consists in *Oratio, Meditatio, Tentatio*. See Buddei *Isagoge*, i. p. 56.

<sup>9</sup> Ps. xxxvi. 9.

<sup>1</sup> Ps. cxix. 18.

vocate, or a legislator<sup>2</sup>, your lips will never speak with more wisdom than after they have moved in prayer. If a soldier, cherish the same spirit. Who does not admire the example of that brave king, Gustavus Adolphus, who, when he landed on the Pomeranian coast, which he was *first* in his army to do, fell upon his knees, and in the face of his troops implored God's blessing on the campaign which he was then commencing? Who does not acknowledge the truth of the words which he then uttered to his officers? "The more<sup>3</sup> of *prayer* there is in my army, the more there will be of *victory*; for what is prayed for fervently is half conquered; the best Christian is ever the best soldier." Whatever, then, your calling may be, begin your occupations with prayer. It is the support<sup>4</sup> and comfort of all states and conditions. It is health to the body and vigour to the mind; the guide of a family, the government of a city, the strength of a kingdom; it is the trophy of war, and the pledge of peace; the reconciliation of enemies, the unity of friends; it is a defence to the traveller, a guard of the sleeping, and confidence to the waking; a harvest to the husbandman, a port to the sailor; consolation to the sad, delight to the joyful; it is the crown of marriage, the ornament of birthdays, the peace of the dying; it is conversation with God, communication with angels, the fruition of earth, and the foretaste of heaven.

<sup>2</sup> Aug. de Doct. Chr. iv. p. 130. Orando pro se ac pro illis quos est allocuturus sit Orator antequam Dictor.

<sup>3</sup> Haupt's Religion's Lehren ii. p. 245—6. "Je mehr Betens, je mehr Sieges, denn fleissig gebetet ist halb gesiegt. Der beste Christ ist immer der beste Soldat."

<sup>4</sup> S. Greg. Nyss. i. 715.



## DISCOURSE XIII.

## ON THE DUTY OF MAKING RESPONSES IN PUBLIC PRAYER.

o PSALM xl. 11, 12, 13.

"I have declared thy righteousness in the great congregation :  
Lo, I will not refrain my lips, O Lord, and that thou knowest.  
I have not hid thy righteousness within my heart : my talk  
hath been of thy truth, and of thy salvation. I have not  
kept back thy loving-mercy and truth from the great con-  
gregation."

WHEN we parted, my brethren, for the vacation which has just expired, I availed myself of an opportunity of calling your attention to the subject, which has once and again been brought before you, of an improvement, which is very much to be desired, in the mode of your participation in the religious services of this sacred place. I allude to the practice which the Church prescribes to her congregations ; namely, that they should *join* audibly in certain parts of public devotion, whether they be confession, supplication, profession of faith, or thanksgiving and praise.

Let us now revert to this subject ; and let me lay before you some of the considerations which oblige me, in the discharge of my duty, to press upon you,

in the most solemn manner, which I shall never cease to do till the necessary improvement has taken place, the serious responsibility under which you lie, to review your own practice in this respect, as in the sight of Almighty God, and carefully to examine whether it be not capable of great amendment; and whether such reformation be not necessary to your spiritual welfare; and, if so, whether you ought to lose any time in carrying this improvement into effect; and in resolving steadily and inflexibly to make it apparent in your future practice.

It is true, indeed, that the worship of *the lips* is far from being *all* which God requires of us: He "is a spirit, and they who worship Him must worship Him in *spirit* and in *truth* <sup>1</sup>." *Mere lip-service* is displeasing in His sight. His charge against the Israelites was, "This people draweth nigh unto me with their *mouth*, and honoureth me with their *lips*, but their *heart* is far from me <sup>2</sup>." On the other hand, the prayer of Hannah was heard, for "she spake in her *heart*, only her lips moved, but her *voice* was *not heard* <sup>3</sup>."

But, my brethren, be it observed, we are now speaking not of *private*, but of *public* prayer; and we assert that *here*, although the *sound* of the *voice* is vain without the *devotion* of the *heart*, yet that "out of the abundance of the heart the mouth speaketh <sup>4</sup>;" and that when the heart is warmed, and the fire of the spirit is kindled with genuine devotion, it will be a pain and grief to the worshipper to keep silence; and he will feel compelled to speak with his tongue.

<sup>1</sup> John iv. 24.

<sup>2</sup> 1 Sam. i. 13.

<sup>3</sup> Is. xxix. 13.

<sup>4</sup> Matt. xii. 34.

It is true, also, that in public worship there may be forms without spirit; but it is certain, also, that spirit can never be *maintained* without forms. Men are compounded of body and soul. The one acts *with* the other, *by* it, and *through* it. And God, *Who* has given us this composite nature, demands the *whole* of it at our hands. He is not satisfied with *partial* service; it is His will that “our *whole body, soul, and spirit*,” should be sanctified to Him. We are to offer and present unto Him “ourselves, our souls and bodies:” this is “our reasonable service<sup>5</sup>,” this the sacrifice which He is pleased to accept. Christ, when He taught His apostles to pray, said, “When ye pray, *say*, Our Father<sup>7</sup>,” the lips here were to be used as well as the soul. God is not content that we should believe in our heart. Confession of sin is not a mute and speechless show; it is, as its name (ἑξομολόγησις) indicates, an act of articulate expression. It is expressly declared that confession is to be made *with the mouth unto salvation*<sup>8</sup>. We must worship God *corde, ore, vitâ*<sup>9</sup>, with *heart, lips, and life*. We must profess our faith with a courageous spirit, and also with an audible voice. We bear the cross of Christ on our *foreheads*, the highest and most visible part of our human frame, the pediment, if I may so call it, of this temple of our bodies (for they are the temples of the Holy Ghost); the cross is planted there like a sculptured symbol, an engraven cognizance, in order that we may not be ashamed to confess the faith of Christ crucified: and we have our Lord’s own assurance,

<sup>5</sup> 1 Thess. v. 23.<sup>6</sup> Rom. xii. 1.<sup>7</sup> Luke xi. 2.<sup>8</sup> Rom. x. 10.<sup>9</sup> S. Aug. Psalm xxxix. cxlix.

my brethren, that it is of them, and of them alone, who shall not have been ashamed to confess Him before men, that He will not be ashamed hereafter in the presence of the angels of heaven<sup>1</sup>, when He comes to judge the world. Think not, then, that He will be satisfied, and approve us as His own, if, while we are on earth, we hide His righteousness within our heart, and “keep back His loving-mercy and truth from the great congregation<sup>2</sup>.” No; we must not treat His glorious and majestic Name as a mean or ignoble thing; we must not suppress it as something vain and useless, unfit for the light, unworthy of the gaze of men. We must unfurl it boldly and broadly like a glorious banner to the sun; it must be our standard of salvation, and we must hold up its bright colours and radiant characters in the eye of the universe. We must declare to men and angels that we regard it as our noblest privilege to praise the Lord of heaven, and to give thanks unto the Name of the Most High. We must say with the Psalmist, “I will always give thanks unto the Lord: His praise shall ever be in my mouth. O praise the Lord with me, and let us magnify His name together<sup>3</sup>.” Yes, my brethren, we must not dare to offer to God a dumb and lifeless service: as the prophet saith, “we must render to Him the *calves* of our *lips*<sup>4</sup>,” we must “offer the sacrifice of praise to God continually; that is, the *fruit of our lips*, giving thanks to His name<sup>5</sup>.”

Let us observe, further, that the duty of joining audibly in the public services of the Church is render-

<sup>1</sup> Mark viii. 38.      <sup>2</sup> Ps. xl. 10.      <sup>3</sup> Ps. xxxiv. 1, 3.

<sup>4</sup> Hos. xiv. 2.

<sup>5</sup> Heb. xiii. 15.

ed clear, not only from our own natural constitution of soul and body, nor merely from the character of the service, full, open, and unreserved, which God requires of us; but it is evident also from the special character of that religious society to which we belong, and from the nature of that employment in which we are engaged when we meet together in the house of prayer. The visible Church of Christ, of which we are members, is no loosely organized or ill-compacted body, much less is it an obscure or secret community. It is the light of the world, the city set upon a hill; its members are united by manifest signs and badges, they recognize each other by outward notes and symbols; and the maintenance of their corporate life as members of Christ's Body depends on the habitual exercise of their social functions, and of these the first and most important is *public prayer*. The earliest members of the Christian Church are specially described in Scripture, as "*all continuing with one accord in prayer and supplication*;" and again, as "*continuing stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers*."

Without common prayer the Christian Church could not exist; she is described in Scripture as an army glorious with banners, as such she is bound together by a sacred oath to the Leader under whom she is enlisted, a marshalled and well-compacted Host; but take away public prayer, and she becomes an army without discipline, without standards, without watchwords, without a camp, and without arms, for public prayers are the arms of the Church, by

which she is "mighty to the pulling down of strongholds, and to the casting down imaginations and every high thing which exalteth itself against all that is called God;" they are the weapons by which she forces her way through all the obstacles of earth, and time, and space, and wins her entrance into the gates of heaven.

Consider then, my brethren, how you are discharging your duty as members of this spiritual society; reflect on the danger you incur of losing the inward life and forfeiting the blessed privileges, which belong to it as members of it, if you allow yourselves to remain paralysed, as it were, and spell-bound, in dumb and lifeless lethargy, when your hearts ought to be kindling with holy fire, and your tongues vocal with heavenly eloquence. Is *this* the membership of Christ's Body, to which you have been called? is *this* the exercise of holy and healthful functions, to which you have been appointed? Can you regard yourselves as living, sound, and vigorous limbs of that sacred Body, while the spiritual life-blood of prayer stagnates as if frozen in your veins? Can you expect to be spared by the Lord of the vineyard if, when you ought to be bringing forth rich fruit, you present the aspect of trees blighted by winter's cold. Reflect, again, I beseech you, how unworthy such a service as this is of the name of *Common Prayer*. In *Common Prayer* the *people* have as much *their* part to perform as the *minister* has *his*; and, without this mutual co-operation, the worship of the Church does not possess the character, and is not entitled to the name, of



*Common* or *Public* Prayer. *Common* is what belongs to *many*; *public* is what appertains to the *people*. How preposterous then is it, when we have formed ourselves into an association, to forget, as soon as we are met together, the very purpose for which we are associated! How inconsistent is it, when we meet in the house of God for public prayer, to disregard the *very* object which has brought us together!

What should we think of a human composition, in which some of the parties concerned were so false to the characters assigned them, as to take no part in the matter? What should we say to a drama in which those who ought to speak and act stood mute and lifeless? How should we feel if we were to be the spectators of such mockery? and how then can we bear to be ourselves guilty of such inconsistency as this in the sight and house of God?

Again, let us remember that as worshippers in God's Church, we are not only actors, but *spectators*; we ought to behold with the eye of faith the Most-High there present. We ought to see Christ in the midst of us. We ought to behold a vision like that which the Prophet Isaiah saw in the temple; the Lord sitting upon a throne high and lifted up, and His train filling the temple; and our hearts ought to be fired with heavenly rapture at this glorious spectacle.

And, oh! my brethren, let us compare the aspect of silent listlessness which a Christian congregation too frequently presents, with the zeal and enthusiasm which the very same persons who form it evince, when they have betaken themselves from the Church to the scene of some mere *worldly* excitement. Behold them as spectators at a theatre, or

seated on the benches of a public assembly, and you see these same individuals, who had not a voice to bestow on the praise of God, how eager, how clamorous they have suddenly become in their plaudits of admiration of some human being like themselves, dressed up in the mere empty pageantry of an hour, playing the part it may be of an earthly prince or leader; how loud, again, are their acclamations, how vociferous the accents of their praise, when they listen to the harangue of the orator, or to the appeal of the philanthropist! And yet, in the public worship of Almighty God, the King of kings, the Lord of hosts, and when the Church of Christ exhorts, entreats, and commands them to give utterance to the feelings which cannot but exist in the heart of the true Christian, they remain speechless and inanimate, as if stupified by shame, or palsied by indifference, and have no tribute of praise and honour to offer unto Him, of Whom cometh all power and wisdom, all knowledge and eloquence, all mercy and goodness. Observe, again, how ready are men to combine in irregular and unauthorised and dangerous modes of expressing their religious zeal, and yet how slow are they to take advantage of those admirable and safe means, which the Church prescribes to us for advancing God's glory, and declaring His righteousness in the great congregation; as if acts of *religious zeal* became *less* laudable by being acts of *religious obedience*!

My brethren, must we not grieve, must we not hide our faces in shame at such folly, weakness, and inconsistency on our part as this? Shall we venture to plead *custom* in its favour? shall we allege that it is the habit of the age, the practice of the country in

which we live? Nay, but what an excuse is this! to be ashamed of God, to deny Him the honour due unto His name, to conceal His truth from the great congregation, and to hide His faithfulness as a thing to be disowned, to be suppressed, to be buried in obscurity! What habit will justify this? what fashion can make it venial not to confess Christ before men? how will such a plea of *custom* be received by Him in the presence of the holy angels of heaven? If shame and cowardice be our custom here, rejection, and disgrace, and punishment, will be our portion hereafter. Rather, my brethren, let us remember that wrong cannot become right by time, and that all the powers of earth can never rescind a single letter of the laws of heaven.

And to you, my younger brethren, such questions as these are addressed with special propriety. It is to you, and to all others of your age and station, especially, that the Church and country look with hope and expectation for greater zeal and faithfulness than, in sorrowful truth it must be confessed, they have seen in recent days in this and in similar respects. To those who are rising into active life will belong, let us trust, by God's grace, the glory of lending their aid in bringing the country back to a holier and a nobler recognition of the honour due to Almighty God from all His rational creatures, especially when united together in their Father's house for the solemn purposes of prayer and praise. To them, let us pray, will appertain the honour of rescuing the Church of England from the imputation to which she has been exposed, in spite of herself, through the neglect and lukewarmness of her children, and of delivering her from the contu-

melious reproaches of those adversaries, who charge her with having reduced the public worship of God to a cold and heartless service, and who taunt her with the indifference, and languor, and listlessness of her congregations.

Further, my brethren, by reviewing and amending your practice in this respect, of which we now treat, you will *deliver yourselves* from that besetting sense of tedious weariness which is the never-failing penalty of a defective and lukewarm participation in the public service of God. Some in our own days have been known to complain that the prayers of the Church are *too long*; and no wonder, considering the spirit in which they are too often offered. But, my brethren, the length is not in the duration of the prayers, but in the distance of our hearts from God; the road will be short if love go with us. Our remedy therefore is not to diminish the length of our prayers, but to cast away our own sluggishness, to arouse ourselves from our slumber, and to increase our spiritual speed. Let us join fervently with heart and voice in the public prayers of the Church, and we shall not complain of their length. Let us in this and other similar matters first do our own duty to the Church, and we shall then discover that she has not been deficient in her duty to us; but, till we are true to ourselves, we shall be always unjust to her.

And to pass now to another all-important consideration, since *her* voice, raised in the most emphatic manner, commands her children to take their part reverently and audibly in the public worship of God, we cannot rightly expect any blessing or grace to be shed upon us from Heaven,

if, in the very discharge of the most solemn duty of religion, we are guilty of habitual disobedience to her whom we cannot despise without offending God<sup>a</sup>.

When the Church prescribes that the confession of sin is "to be said by the whole congregation," can we venture to hope for pardon for our sins, if when we ought to confess them we aggravate them by our silence? When she commands us to repeat the Lord's Prayer "with a loud voice," can we expect our supplication to be accepted by God, if we are silent? How, think we, will our great Intercessor and Mediator between God and man present our prayers to the Father, if we grieve her whom He loves, and has purchased with His own most precious blood? If, when she bids us profess our faith in the words of the Creeds, we pay no respect to the authority of our own branch of that Church which those very Creeds declare to be one, holy, apostolic, how can we look for the blessings which are promised to unity, holiness, and to the *obedience of faith*? If, when she calls on us to speak to one another in psalms, and hymns, and spiritual songs,—the compositions of David, of Mary, of Simeon, and Zacharias, or rather say of the Holy Spirit speaking by their mouths,—we keep our lips closed in silence, how shall we think to receive any good thing from

<sup>a</sup> Hooker iii. ix. 3. It doth not stand with the duty we owe to our heavenly Father, that to the ordinances of our mother the Church we should show ourselves disobedient. Let us not say we *keep* the commandments of the *one* when we break the law of the other; for unless we *observe both we obey neither*. The laws thus made God doth so authorize that to despise *them* is to despise *Him*.

Him who saith, "Them who honour me I will honour, and they that despise Me shall be lightly esteemed<sup>9</sup>?"

These considerations, when duly pondered by you, my beloved brethren, cannot fail, I am persuaded, to have their due weight with you. Let us rejoice, and thank God together, that one amendment has already taken place in your practice at public worship, which affords a pledge that the other improvement, of which I now speak, will not be long delayed. Means have been afforded you, (partly by your own co-operation) in the parish church, of obeying there, as well as here, the directions of the Church, and of testifying a due reverence for the Majesty of Almighty God, and of complying with the Scriptural command, that "at the name of Jesus every knee should bow<sup>1</sup>," by *kneeling* in public prayer; the same motives which will not allow the Christian worshipper to be content with the irreverent posture of *sitting* at his public devotions, but will lead him cheerfully to accept the invitation, "O come, let us worship and fall down, and *kneel* before the Lord our Maker<sup>2</sup>," will not suffer him to be *silent* when he is called upon by the voice of Scripture and the Church, "O come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation<sup>3</sup>." Relying on the speedy attainment of this result, through the operation of your own reason and affections, I still cannot hesitate to add the voice of authority, as being one of those who "watch for your souls as they that must give an account," and to remind those espe-

<sup>9</sup> 1 Sam. ii. 30.

<sup>2</sup> Ps. xcv. 6.

<sup>1</sup> Phil. ii. 10.

<sup>3</sup> Ps. xcv. 1.



cially among you, whose example is of inestimable importance, and whose practice, whether for good or evil, cannot but be productive of momentous consequences to themselves and others in time and in eternity, that I regard them as specially bound by the office which they hold as Monitors of the school, to be a pattern to the rest of their companions in this respect; and that the due performance of their duty in this particular, as it will be the condition of their enjoyment of other privileges, so will it be found by them to be itself one of the greatest privileges they can enjoy, and to bring with it invaluable blessings to themselves and others both here and hereafter.

To this work then, in conclusion, my dearly beloved brethren, let us all give ourselves with one heart; let us arouse ourselves from our slumber by a consideration of the dignity and blessedness of the holy employment of joining together with one mind and voice in prayer and praise to God. Let us consider, that thus we raise ourselves to a resemblance and emulation of the morning stars who sang together at the creation, and of the sons of God who shouted for joy<sup>4</sup>; that we become like the heavens themselves which declare the glory of God, and like the firmament which showeth His handiwork<sup>5</sup>; that we are like the days and nights, of which the Psalmist says, that one day telleth another of their Creator's glory, and one night certifieth another; that we imitate the joy of the sea, when we show ourselves joyful before the Lord the King, and that we rejoice with the floods which clap their hands, and with the hills which are joyful together before the Lord<sup>6</sup>; that we

<sup>4</sup> Job xxxviii. 7.<sup>5</sup> Ps. xix. 1, 2.<sup>6</sup> Ps. xcvi. 7—9.

join our voices, as it were, in holy symphony and concert to those of the seraphim whom the prophet heard in the spirit crying one to another, and saying, "Holy, holy, holy, is the Lord of Hosts, the whole earth is full of His glory<sup>7</sup>;" and that we partake in the angelic strains of the spirits of heaven before the throne of God, who rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come<sup>8</sup>;" and are inspired with a portion of the holy ecstasy of those ten thousand times ten thousand, and thousands of thousands, whom the divine apostle heard saying, with a loud voice, "Worthy is the Lamb that was slain to receive power, and wisdom, and riches, and strength, and honour, and glory, and blessing<sup>9</sup>;" and that we join in the universal chorus of heaven, and earth, and sea, "Blessing and honour, glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever<sup>1</sup>."

<sup>7</sup> Is. vi. 3.

<sup>8</sup> Rev. iv. 8.

<sup>9</sup> Rev. v. 12, 13.

<sup>1</sup> This discourse was delivered April 21, 1844, when some progress was made toward the desired result; and in the following October the subject was reverted to, and a thesis connected with it was set for the weekly exercises, one of which, as shown up (with the change of six words, and a few accents), is here annexed, as a record of a practice now, it may be hoped, permanently established.

*Et cantare pares et respondere parati.*—Virg. Ecl. vii. 5.

ΧΟΡΟΣ ἈΡΡΩΒΙΚΩΝ ΝΕΑΝΙΣΚΩΝ.

(στροφή α΄.)

Ἐν κρημοῖς Τεγέας πατέ καὶ βάσσαις ὑπὸ δασκίοις  
Ὡς ἡδὺς πλαγίανλος

Ἐφύμνει τὸν ἀγρόνομον Πᾶνα Μαινάλιον θεῖον,

Ἐνθα δὴ μέλειςιν

Εὐφρόγγοισιν ἦσαν ἅμ' οἱ βοτῆρες  
 Καὶ μολπῆς γλυκερὸν ῥόθον  
 Ἐμήκυνον ἐπισχέρω  
 Ὑμνον ἐξαίροντες.

(σύστημα α'.)

Καὶ μὴν βωμοῖς ἐπὶ παμφλέκτοις  
 Ἀνδρῶν κύκλιοι χοροὶ ἔστησαν,  
 Καὶ τὸν Πύθιον  
 Ἀργυρότοξον Φαῖβον ἄγῃλαν  
 Σεμνοῖσι νόμοις Δωρίδος ῥδῆς,  
 Πίτυλός τε ποδῶν  
 Κραιπνῶν φθύγγοις συνεφώνει.

(ἀντιστροφή α'.)

Νῦν δ' ἡμεῖς ἱκετεύομεν οὐ δῆτ' εὐγμασι δαίμονας  
 Κείνους τοὺς ἰσονείρους,  
 Οὓς ποθ' Ἑλλάς ἡγλαΐσεν χορείαισι σέβονδ' αὐ καὶ  
 Βουφόνους γέρασι.  
 Τῷ γὰρ παγκρατεῖ τάδε ΔΗΜΙΟΥΡΓΩ  
 Εὐφημοῦμεν ἐπαίνου  
 Ἐκ παιδρῶν στομάτων ἔπη  
 Καὶ μὴν οὐποτε τὸν Θεόν  
 Πausόμεσθ' ἐπαινοῦντες.

(ἀντισύστημα α'.)

Τῇσδε γὰρ Αὐτὸς χθονὸς ἀγλαΐαν  
 Δεινῶς μεγάλη χειρὶ σύναψεν,  
 Κἀναριθμήτοις  
 Στίλβοντα καλῶς οὐρανὸν ἄστροις  
 Ὡκοδόμησεν πνεῦμα δ' ἔδωκεν  
 Πάσαις ζώων  
 Γενεαῖς δώρημα ποθητόν.

(στροφή β'.)

Πάντα δὲ τῆς χερὸς ἔργα λαβόντα φωνήν  
 ΚΤΙΣΤΟΡΑ παντοτρόφον φανερώς αἰεῖδει.  
 Ὅρνιθων τε γένος  
 Πάντως ἡδὺ μινύρεται,  
 Καὶ ποταμῶν ῥοαὶ  
 Ἀμβροσίως συγκαναχοῦσιν Ἐμφυροὶ δὲ ψιθυροῦσιν  
 Ἐν πτελέαισιν.

## (σύστημα β.)

Οὔτοι σίγη τοὺς Ἀνθρώπους  
 Ἄχαριν χρή τὴν γλῶσσαν κατέχειν,  
 Οὐδ' ἐν μελάθροισι κραδίας κωφοῖς  
 Στεγανὰς κλείειω ἐπινοίας.  
 Ἄλλ' ὅς γλῶσσαν φωνὴν τε βροτοῖς  
 Ὡπασεν, Αὐτὸς ῥυθμὸν ἀκούσεται  
 Ὅρθιον αἶνων μάλα λαμπρῶν.

## (ἀντιστροφή β.)

Καὶ γὰρ ἐν οὐρανόισι ἔσαι ἐσταθμοῖσι  
 Μαρμαρούεντα καλῶν χορὸς ἀμφὶ θᾶκον  
 Ἀγγέλων κελαδεῖ  
 Φροϊμίοισι πολυῤῥύθοις  
 Εὐάχητον νόμον.  
 Χήμεριοις δὴ μέλεσιν παννυχίοις τ' ἐνθα βρέμοντιν  
 Διθέρος αὐλαί.

## (ἀντισύστημα β.)

Οὐκοῦν ἱερεὺς ὅταν ἐξάρχη  
 Ἐν τοῖς νάοις λιγυρὰν ψᾶδὴν,  
 Ὡστε πετρωδὴς ἡμεῖς ἡχῶ  
 Φθόγγοις ἱεροῖς ἀνταυδήσομεν,  
 Ἐξιέντες φροντίδας ἐσθλὰς,  
 Κἀναβολὰς τῶν ὁσίων μέτρων  
 Θωῦξαντές γ' ὁμόφωνοι.

Oct. 1844.

## DISCOURSE XIV.

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THE SCHOOL COLLECTIONS FOR THE CHURCH  
SOCIETIES.

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Ps. lxxi. 14, 15.

“ I will go forth in the strength of the Lord God, and will make mention of Thy righteousness only. Thou, O God, hast taught me from my youth up until now ; therefore will I tell of Thy wondrous works.”

YOU are aware that the work of extending a knowledge of our holy religion, by the instrumentality of the Society for the Propagation of the Gospel in Foreign Parts, is commended to-day to your alms and prayers in obedience to the Royal Letter addressed to the Most Reverend the Primate of all England, the Archbishop of Canterbury, our Diocesan and Visitor. To have said this, is to have done all that is necessary for ensuring a respectful and prompt compliance and co-operation on our part in furthering the interests of Christianity by means of that society. But in these and other similar periodic appeals, there is, from our own circumstances, something *peculiar* to ourselves, which may appear to require some observations from me.

By the injunctions of the authorities to which I have referred, sermons are to be preached in aid of

this society in every church and chapel of England, before the close of the ensuing summer. Hence, inasmuch as the members of this school attend alternately the ministrations of the parish church, and those of their own chapel, the claims of this society will be presented to us *twice* in the same year; we shall hear *two* sermons on the same subject within a short period of each other. And this will be the case from year to year with respect to the other societies which are commended in this manner to the confidence and support of members of the Church. Let me, therefore, take this opportunity of saying something, once for all, on this point of *iteration* of appeals of this nature.

The following truth is first to be commended to your consideration: that one of the most useful lessons which beings accountable to God for all the talents committed to their trust, and destined to exist hereafter in a state of bliss or woe, according to the deeds done in the body, can learn in early life is, *what* are the fittest, the noblest, and the most profitable uses which they can make of their various faculties of mind and body, and of the worldly substance with which it may please God to endow them. Happy will it be for you, my brethren, hereafter, if you shall have learnt this lesson when you are *young*. If you have "been taught from your youth up, you will tell of God's glorious works" in your maturer age, "you will go forth in the strength of the Lord, and make mention of His righteousness only." Thus you will have been preserved from worldliness, unprofitableness, and selfishness in future years; you will have been delivered from base and unworthy indulgences; you will have in store for you in your declining age,



and at the close of life, the highest and most enduring gratification, the consciousness of having promoted the best interests of your fellow men.

Now it is scarcely possible for us to have better teachers in these respects than the great Societies, in behalf of whose pious designs appeals are made in all the churches of England periodically, under the sanction of royal and episcopal authority. The hallowing of God's Name, and the extension of His kingdom by the propagation of the knowledge of His truth, is the great end for which we all were created, and for which we all live. This, as our Lord Himself has taught us, is to be the first object of our prayers, and of our practice. And this, my brethren, is the aim of these societies.

Such being the case, it would be deeply to be deplored, if, while you receive instruction in *intellectual* knowledge, you did not enjoy the advantage of imbibing those lessons of Divine wisdom which are taught, both in word and deed, both by *rule* and *exercise*, by these venerable societies coming from time to time before us in God's house, and pleading in behalf of sequestered villages, and thickly-peopled cities, and whole nations lying in darkness in distant climes, for your prayers, your offerings, your talents, and your zeal in the great cause of enlarging the kingdom of Christ. We should, I think, have sustained a serious *loss* if, in this building set apart for your edification in piety and godly learning, this instructive eloquence were never or very rarely heard, were not, let me add, intimately and indissolubly inwoven into our system of education, so that no year could pass by without your being reminded *here*, as members of a Christian school, *what* your own pecu-

liar advantages, present and future, spiritual, intellectual, and temporal, are, and what your consequent responsibilities and duties to God, your Creator, Sanctifier, and Redeemer, and both towards His Church throughout the world, and to that part of it which is planted by God's goodness in your own country.

Yes, my beloved brethren, it would be, in truth, a great *privation* and a grievous detriment to this school, if, *as a school*, it were debarred from the privilege of offering year after year to God, with one heart and hand, oblations of grateful acknowledgment for the blessings it enjoys, with devout prayer for the sanctification of His name, and with charitable intercessions for all who sit in darkness and in the shadow of death; and with a humble hope that what He enables us to dispense in works of piety may return with spiritual increase into our bosom, bringing back His blessing upon us in the effusion of His Holy Spirit, teaching us to know Him better, to love Him more fervently, and to serve Him more faithfully.

We should, as a school, have forfeited a great blessing if we were not able to give something in this our own place of worship towards the promotion of true religion at home and abroad. Who does not rejoice in the glad anticipation, that the offerings collected within the walls of the school-chapels of England may be instrumental in raising the fabric of some lowly house of prayer on some distant shore, of bringing together for the first time a Christian congregation in some island of the Pacific, or of planting a Christian school in a Canadian village, or a hamlet of Australia or New Zealand?

And, my brethren, even though we *are* called on *twice* in the year—once here, and once in our parish Church—to aid such objects as these, what great injury have we sustained? What loss have we suffered? Who has wronged and aggrieved us? Do we not *give* twice, thrice, four times, ten times a *week* to our own bodily pleasures and indulgences? Do we not give frequently and liberally to our dress, to our amusements, to our bodily comforts, to say nothing of our appetites, perhaps our follies, perhaps our vices? When *they* make *their* appeals to us, when, if I may so speak, *they* preach to us *their* charity sermons, do we call them importunate and tedious? Do we give to them grudgingly? Shall we, then, think that *twice a year is too often* to bestow something on the noblest objects of charity and piety? Nay, let me exhort you rather to give here to the best of your ability; to give also at the parish church; and if you should have a *third* opportunity of giving at home in your holydays, give *there also*. Be not *afraid* of giving. Remember, what you *give well* is the only thing which you can never *lose*. There must, indeed, be prudence in giving, prayer in giving, and humility in giving. You must, I grant, consider well to *what* you give, *why* you give, and *how* you give. And when you have pondered this well, you may be assured that you will greatly *gain* by *giving*. You will put out your money to the best advantage, to a divine usury. You will lay up for yourselves “a good foundation for the time to come<sup>1</sup>.” You will become creditors, not of man, but of God: you will lend unto the Lord; and,

<sup>1</sup> 1 Tim. vi. 19.

look, what you so lay out, it shall be paid to you again<sup>2</sup>.

To give, then, in such a spirit, and to such purposes as I have been describing, being in fact one of our greatest blessings and highest privileges, you will, I am confident, participate in the satisfaction which I feel, that in this place, set apart for Christian instruction, the voice of the Society for the Propagation of the Gospel, and its kindred Societies, will be heard from time to time, preaching to us all lessons of love to God, and love to man, lessons which will thus be incorporated, both by precept and practice, in the frame-work of the Education of this school.

This being the case, it would be a very imperfect view of the subject, if we were to limit our hopes of the results to be derived through the Divine blessing, from these periodic appeals, to the mere *temporary effects* produced within these walls; these, my brethren, however small their actual amount may be, are by no means to be slighted and disparaged even *in themselves*. Your gifts may be drops in the ocean; but the ocean is made of drops. The offerings bestowed by you here will be,—they certainly *ought to be*,—exercises and proofs of your denial of yourselves for the love of Christ. Being so, who can doubt that they will be blessed with spiritual *increase* by Him, who fed the five thousand with a few barley-loaves and fishes? They will thus have a direct beneficial effect both on yourselves and others. But we look much *further* than this. You “will go forth in the strength of the Lord, and make mention of His righteousness only: thou hast taught me, O

<sup>2</sup> Prov. xix. 17.

God, from *my youth up* until now, therefore will I tell of thy glorious works<sup>3</sup>." We look to the formation in you, by these means, of *pious and charitable habits*. The seed here sown may, and we trust will, in this as in other respects, take root, and with proper cultivation and God's grace, spring up and bring forth a hundredfold hereafter. We indulge a confident hope that many will proceed from among you prepared and resolved to prove their love and gratitude to God, in the promotion of His glory and service, by aiding in the erection of Churches and Schools, by distribution of the Word of God at home and abroad; and able also and ready to declare, each in his respective sphere, that it is *not in the power* of individuals and of admirable Societies like these, to carry on *alone* the great work of Christianizing the world; that this is a task requiring the authority, and worthy of the dignity, of Christian Sovereigns and Nations; and we would willingly believe that some of you will be found to assert publicly hereafter, courageously and constantly, the great truth, that God has specially called the British Empire, among all the Nations of the earth, to the discharge of this important duty, and that the true happiness of England consists in her using aright this high privilege; that her situation, her commerce, her wealth, her colonies, the activity of her sons, her literature adorned by the noblest names and enriched with the richest treasures, her language spoken by so many millions in such a variety of climes, the pure form of religion with which it has pleased God to bless her and to preserve to her; that these and

<sup>3</sup> Ps. lxxi. 14, 15.

all her other national mercies are so many precious talents, and so many practical admonitions, warnings, and encouragements, by which God reminds her of the great ends for which she was entrusted with these attributes and invested with these prerogatives; namely, the promotion of the eternal good of men, and the hallowing of the Name and extension of the Kingdom of God. And *who* then is there among you that does not feel animated with a desire to contribute his exertions toward the consummation of the glorious enterprise, which God, in his infinite mercy, seems to have designed for our beloved country? who is not ready to avow that among all the trophies and conquests of England, those will be the most glorious and the most lasting which she will achieve by defeating the powers of darkness, and by propagating the Gospel of Christ?



## DISCOURSE XV.

## ON PRIZES IN EDUCATION.

JAMES i. 9, 10.

" Let the brother of low degree rejoice in that he is exalted ;  
and the rich, in that he is made low."

IN these words, which you have heard in the epistle of the day<sup>1</sup>, the Apostle St. James reminds Christians of different ranks and stations in society, of the true source of their glory and happiness. The brother of low degree is exhorted to rejoice in his exaltation—not to the enjoyment of riches and power in this world, but to the privileges of the Gospel, and to the hopes of a heavenly inheritance. The purport of his language is,—let the lowly rejoice in his Christian elevation, and let the rich man glory, not in his riches, but in his humility. This is his true wealth, this his genuine dignity. Let the one rejoice that he lives to Christ; the other, that he is dead to the world.

These expressions of the Apostle may be profitably applied to the cases of those who differ from one another in external or internal advantages. And upon

<sup>1</sup> This discourse was delivered on the festival of St. Philip and St. James.

the present occasion I propose, my younger brethren, to employ them as the groundwork of the observations which I am about to offer on a subject connected especially with yourselves and your various endowments and attainments of an *intellectual* kind.

You have been engaged, some of you very recently, in one of those literary competitions which periodically recur in the course of instruction pursued here. In addition to this, to those who hold the highest places among you fresh objects of mental exertion, and new rewards for intellectual excellence, are proposed at this time. On the last occasion of our meeting together in another place<sup>2</sup>, I announced to them the subjects for the exercises to be composed for those honourable distinctions which are annually awarded to the most meritorious competitors in the different departments of classical composition. And further, they will remember, that the particular question which they are to treat in their Latin Essay for Sir R. Peel's medal is, "the true use of academical and scholastic prizes and distinctions:" and that in suggesting to them certain considerations for their guidance in their dissertations on this topic, it was stated by me that I looked for another opportunity of enlarging further on a matter of so serious intellectual, moral, and I may add, religious importance, as this question manifestly is, not only for temporary occasions, but as bearing permanently upon their duties as scholars and Christians.

Let me then endeavour now to perform that promise; and let us proceed to consider the true ends and uses of these honours and rewards, first in an

<sup>2</sup> *i. e.* in the School.

intellectual aspect, and next in a moral and religious one. The former—the *intellectual*—portion of this question, I propose to treat now ; reserving the latter—the *moral and religious*—to a future opportunity.

Nothing *can fully satisfy* the wants and desires of the intellectual part of man, save the contemplation of that blessed, all-wise, all-holy, and all-powerful Being, in Whose rational similitude man was created. God, my brethren, is the one true and all-sufficient End and Sum of the aims and operations of the human mind ; all other objects of intellectual pursuit are only *means* towards this great end ; they are so many *streams* which flow into the one spiritual *ocean* of God's wisdom and greatness ; they are so many *rays* which terminate in the central *sun* of His light and purity. But, in this lower world, while we are compassed with *human* infirmity, we require the assistance of external and tangible *means* ; we stand in need of the aids of sensible and immediate objects, serving to lead us onward to better and higher contemplations. Composed, as we are, both of body and soul, partakers of earth and heaven, the agency of objects analogous to this composite nature is both suited and necessary to our intellectual existence and agency ; and our *senses* discharge their proper and most important functions, when they act like obedient and cheerful ministers and attendants to the *spirit* within us. They are the apparitors and lictors which remove the crowd of labour and of difficulty from before the consular dignity of the intellect, and open a clearer and readier avenue for its progress. Hence you understand the nature of the visible and immediate Rewards which are proposed, my younger brethren, to your own intellectual exer-

tions. They are, as it were, condescensions and accommodations made in a spirit of tender love to your human nature by the parental spirit of the institution to which you belong. These honours and rewards are bridges and stepping-stones to help you across the stream of intellectual labour; they are scaffoldings and ladders to raise your spirits to the heights of nobler enterprize and loftier contemplation; but recollect they are *not* the opposite shore, they are *not* the house-top; they are *means*, excellent and necessary means, but *means* alone. Do not forget this, I exhort you, but ever remember that they are *not* resting-places; that they are designed to refresh you for a time, to excite you to exertion, and to encourage you to further and more important labours, by eliciting actions and confirming habits which will render those labours easy and delightful.

The false notion, which confounds these *means* with *ends*, leads to many other fallacies, and to one especially, which is very common and very pernicious; namely, that prizes are instituted for the sake only of those *who gain them*. This is a fundamental and very unhappy error. If prizes *were ends*, this opinion would indeed be just; but since they are *means* alone, nothing is further from the truth than that supposition. It would be more correct, on the contrary, to say that prizes are instituted rather for the sake of those who do *not* gain them, and who have *no prospect* of *gaining* them, rather than for those who *do*. They can add but little to the proficiency of the *latter*, but the want of success of the *former* indicates a deficiency which *ought* to be removed, and *may be* removed, by those exertions which it is the object of the prizes to elicit. If, therefore,

any of you should have been tempted to say, "I will not try for such and such a prize, because I know full well that I cannot attain it," let me remind him that he has been alleging the reason which, so far from deterring, ought to induce and to oblige him to try for it. For what, I would ask, is the cause that he has, as he says, no chance of success? *Not* his intellectual *attainments* certainly, (for they would give him a hope of obtaining it), but his intellectual *deficiencies*: and what is the reasonable inference from their existence? Surely it is, that they ought to be *removed*. And how are they to be removed? Not, certainly, by *not trying*, but solely by labouring in the very work which he is disposed to abandon, and which the prize is intended to encourage.

And further, if you do not try, it is certain that your prophecy will come true, and that you *will fail*; but *if* you do your best, is it not possible, nay, is it not certain, that you will, I do not say gain the prize, but still that you will *be successful*? for you will have *succeeded* in gaining that habit of industry, and those fruits of knowledge, which trial has elicited; you will have acquired aptitude for other labours and future contests, to which you will be called hereafter both as a scholar and a man; and these results, my brethren, are in themselves *prizes*, yes, *prizes of great value*, which you cannot fail to obtain by trial, and they are rewards which nothing but trial can give you.

Let me remind you further, my brethren, that the institution of these prizes, for which you are invited to contend, is of the nature of a *contract*, in which *you* are one of the two covenanting parties; that, as they were instituted by others for the sake of *all* who

are admitted to contend for them, so *all* who are thus privileged are bound in conscience not to frustrate the benevolent intentions towards themselves which led to their institution: it is, therefore, the bounden *duty* of all to *do their best*. It is *not* your *duty*, it *may* not be in your *power*, to *obtain* the *prize*; but it *is* your duty to use all due preparation, and to perform all suitable labour in those several kinds of intellectual employment, which these rewards were designed to encourage. This is your duty to these rewards, and to the founders and proposers of them; it is also your duty to your instructors, to this institution, and to yourselves. The value and efficacy of prizes for intellectual excellence is proved mainly by the quantity of *previous* labour and preparation which they produce. It is not the *one* successful exercise alone, but it is the *general* average amount of labour performed by the competitors for them, which is the true test of their utility; and it is evident that it is incumbent upon each of the candidates for such prizes, in discharge of what he owes to his benefactors and teachers, to render these prizes as useful and efficient as he can by his own exertions.

Let me, my brethren, remind you of the *mode* in which this may be effected by yourselves on the present occasion. You have, at this period of the year, rewards proposed to you for exercises in various kinds of classical composition. It is well known to you that you are here trained in writing Greek and Latin, not with a view to your gaining your livelihood by writing in the classical languages, or for the sake of the amount or quality of Greek and Latin exercises that you may produce in the course



of your education; but because habitual practice in such compositions is found to be a very effective *instrument* of intellectual discipline and training; because it creates and confirms habits of industry and attention; and educes and strengthens the faculties of memory, imagination, invention, reasoning, and judgment; and serves to produce correctness, variety, and elegance of style and expression, qualities and attainments, which are all of great practical value, as well as conducive to great gratification, and subservient, in due measure, to honour and dignity in all the liberal professions and important stations and employments of active life.

You hardly need to be reminded, that in all the liberal arts proficiency is attained by a careful study of the best models; and what the Parthenon and the Pantheon are to the sculptor and the architect of modern times, that the best literary works of antiquity are to the philosopher, the historian, the orator, and the poet. These observations may supply an answer, if it should be asked, why so much time is devoted to the study of the classical languages, as is universally the case in the grammar schools of England.

And, to say a few more words, once for all, on this important subject. Why, it perhaps may be inquired, is so much stress laid on these languages? why not give a large share of it to the acquisition of *modern* languages, the uses of which are evident, whereas, it may be demanded, who in after-life will be called upon to speak Greek? how few to write, or even to read it?

To this question is replied, that the accurate knowledge of the Greek language neither is, nor ought to

be, limited to a *few*. We maintain, on the contrary, that it would be greatly to be deplored, as a national loss and dishonour, if the study of the *original* words of the Inspired Text of the most precious volume in the world, the New Testament, were restricted to a *few*; and specially if it were ever to be renounced or forfeited by the English gentleman, as if it were not the fittest companion of his hours of meditation, the best guide, the sweetest solace, the noblest and sublimest delectation of his life. We should think that he had sustained a great injury, and had been deprived of a high privilege, if his education were not to be any longer of such a kind as to afford him access, to those *religious* advantages which I recently specified<sup>a</sup> in this place as arising from a correct knowledge of the two classical languages, and which alone in themselves are sufficient to prove the permanent importance of these two languages in the education of a Christian gentleman.

But, further, to descend to *lower* ground. The two classical languages, valuable in themselves and for what they contain, like the two precious metals, gold and silver, have also, like these two metals, diffused themselves, with various admixtures, into the commerce of all the nations of Europe; they have flowed into the language and literature of a great part of the civilized world; and thus they form an essential part of that intellectual currency which negotiates the exchange of one age and country with another; and we cannot understand accurately and fully the history, character, and language of any of the greatest nations of the earth, without a knowledge of them.

<sup>a</sup> See above, Discourse III.



Hence it is true, that, reverting to the question concerning the study of *modern* languages, and acknowledging their importance in the fullest extent, we go on to say, that the *best* way of *learning modern* languages is, to *learn ancient ones*; and we do not hesitate to affirm, that an *English scholar*, well trained in the Greek and Latin languages, will be able, with care and attention, to attain in a short time a more solid and profound knowledge of the modern tongues of Greece, Italy, Spain, Portugal, and France, than is possessed even by a *native* of those countries who does not possess a knowledge of Greek and Latin. On this point, then, we would say, that we learn *ancient* languages, *not* because we do *not value modern* languages, but because we *do* value them, and because we desire to learn them *well*.

But let us return from this digression, and speak of the advantages of *writing* in Greek and Latin; let me appeal to your own experience, whether it be not due in a great measure to the habit of *composing* in these languages, that you derive pleasure and profit from *reading* the best Greek and Latin authors? It is the practice of *writing* in a language which leads us to observe carefully in *reading* the thoughts, conceptions, modes of expression, and forms of structure, which occur in the works of those authors who have written in it, and by writing in a dead language we convert it into a living one.

I cannot therefore too strongly impress upon you the necessity of employing intellectual competitions like the present, as occasions not only of *writing*, but for *reading* carefully portions of the best authors in the several departments of composition in which you are called upon to engage; especially let me

exhort you to read a *second* time what you have once read of the best kind in these several branches of literature. I will not dilate now on the great utility of *re-perusal*; suffice it to say, that the benefits of the *first* reading of a good author, are never so deeply felt as after the *second*. It is not the superficial tillage of a large and unwieldy tract of land, but it is the deep and reiterated ploughing of the manageable estate which produces the rich harvest. With intellectual *latifundia* you have nothing to do. *Laudato ingentia rura, Exiguum colito*<sup>4</sup>. Thus for instance, having a Latin Essay to compose, sit not down to *write*, but to *read*: read a second, read a third time, those portions of the works of Cicero which you have already read; make yourselves thoroughly familiar with them, let them be your grammar, your dictionary, your vocabulary: so, for the composition of your prize exercises in Latin verse, be not in too great haste to produce verses of *your own*, but carefully study and analyse again and again those of Virgil and of Horace. Read again what you have formerly read of Plato and of Thucydides, and of the Athenian dramatists, before you commence your compositions in Greek prose and verse; be assured, it is only by having *read* again and again what was worth writing, that you can hope to *write* what will ever be *worth reading*.—It will be a happy, a beneficial, an invaluable result of these prizes, if by their means your exercises are thus brought to bear upon your reading, and your reading to react upon your exercises. This is the true, the natural order of things, it is what is done by the great lumi-

<sup>4</sup> Virg. Georg. ii. 412.